MENNONITE LIFE

October 1953

Published in the interest
of the best
in the religious, social, and economic phases
of Mennonite culture

The Mennonite World

The Mennonite world has its many and varied facets and yet it is a closely related world. Articles in this issue of *Mennonite Life* illustrate this fact. The early Mennonite school at Wadsworth, Ohio, is mentioned in three different articles because of its location, the work of the founders of the school, and the contribution of one of its illustrious students. Two contemporary scholars help us appreciate the fact that the Anabaptist-Mennonite story is coming into its own. Stories of community pioneering, art, and a sermon from one of our younger speakers show something of the breadth of Mennonite interests and devotion to lasting values.

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COVER

First Mennonite Church,
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Photo, Robert Wiebe

MENNONITE LIFE

An Illustrated Quarterly

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VIII October, 1953 No. 4

TABLE OF CONTENTS

		Page
ibutors		146
Plow to Brush—Alexander Harder	*An Editorial*	147
Is Righteous	*Gordon D. Kaufman*	150
Mennonite Church—Newton (1878-1953)	*J. E. Entz*	153
ig Keller—Scholar With a Mission	*Amalie Keller*	159
Hundred Years in Wadsworth	*Rachel Kreider*	161
Approach to Anabaptist Research	*Franklin H. Littell*	167
sylvania Dutch Art		168
onites Settle in Lee County, Iowa	*Vernon Neufeld*	170
stern Kansas Mennonite Settlement	*J. W. Fretz*	174
el Ferdinand Sprunger, Pastor—Conference Worker	*Eva F. Sprunger*	178
Great Commission	*Roland H. Bainton*	183
s in Review		189
to *Mennonite Life*, 1953		191

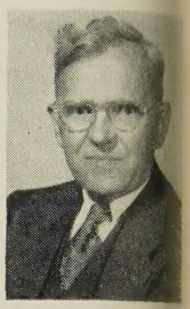
IN COMING ISSUES

Roland Bainton continues his series with articles on the Hutterites and the Mennonites. To be featured will be the story of Hillsboro and the life of an influential man from this small town— Abraham Schellenberg. Mennonite artists, Mennonites and language, and Mennonite non-conformity will receive consideration. Coming in an early issue is a series of articles on Mennonites and Mental Health. In order not to miss any of these valuable and interesting issues, renew your subscription to *Mennonite Life* at once.

ite Life is an illustrated quarterly magazine published in January, April, July and October by Bethel College, North Newton, Kansas. as second-class matter December 20, 1946, at the post office at North Newton, Kansas, under the Act of March 3, 1879.

Contributors in this Issue

(From left to right)



FRANKLIN H. LITTELL, former dean of Chapel, Boston U., now serves Foundation for Unified and Democratic Germany (p. 167).

VERNON NEUFELD, graduate of the Mennonite Biblical Seminary, pastor of Zion Mennonite Ch., Donnellson, Ia., (p. 170).

AMALIE KELLER, daughter of Ludwig Keller, was a member of the Department of Social Welfare of Hesse, Germany (p. 159).

J. W. FRETZ of the Bethel College faculty is the author of the recently published book, *Pilgrims in Paraguay* (p. 174).

ROLAND H. BAINTON, specialist in Reformation, Anabapist history, continues Menno Simons Lectures series (p. 183).

Not Shown

GORDON D. KAUFMAN has received the Ph.D. degree from Yale and is now teaching at Pamona College, Calif. (p. 150).

J. E. ENTZ, now elder emeritus, associated with the First Mennonite Church, Newton, for the past 50 years (picture see p. 150).

MRS. RACHEL KREIDER, homemaker, wife of L. C. Kreider former prof. at Bethel College, now an industrial chemist p. 161).

EVA F. SPRUNGER, daughter of S. F. Sprunger, has been missionary in China, is librarian of Berne Public Library (p. 178).

ACKNOWLEDGEMENTS

Photography pp. 161, right 162, top 165, Adams Studio, Wadsworth. Cuts pp. 163, 164, Publication Office, General Conference Mennonite Church. Cut. p. 168-169, *Pennsylvania Dutchman*. Cuts pp. 179, 182, Publication Office, General Conference Mennonite Church. Photography p. 183, Kenneth Hiebert.

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OM PLOW TO BRUSH -- ALEXANDER HARDER

AN EDITORIAL

R Mennonite people who in the past have guided he plow in an exemplary fashion have also made contribution in retaining the original concept of ' through generations. *Cultura* was originally the of the tiller of the soil to subdue the earth and useful for mankind; that has in a special way calling of the Mennonites since they left Switzer- d The Netherlands and transformed the steppes ast and prairies in the West into granaries.

a sign of organic growth that when farming get in touch with the city they also apply the concept of culture to the realm of the economic, nd the spiritual life in general, and that is why a chapter in the history of the Mennonites which the achievements of scholars and artists. Next rs we think particularly of the painters who have d some significant works of art.

man of whom we speak at this time expresses vork with the brush Mennonite ecumenicity. He d in most of the Mennonite settlements and if a of his total works of art were possible it would t a sort of illustrated Mennonite encyclopedia.

ander Harder, who was born September 28, 1901 Alt-Samara settlement of Russia, began early in dhood to portray the world about him—first by of the pencil, later with the brush, and finally lia were used for this purpose. He has actually ccupied himself with work outside the realm of atching him paint one is never quite certain he is at work or at leisure; whether he is fol- an occupation or an avocation. Painting is his ; it is his life.

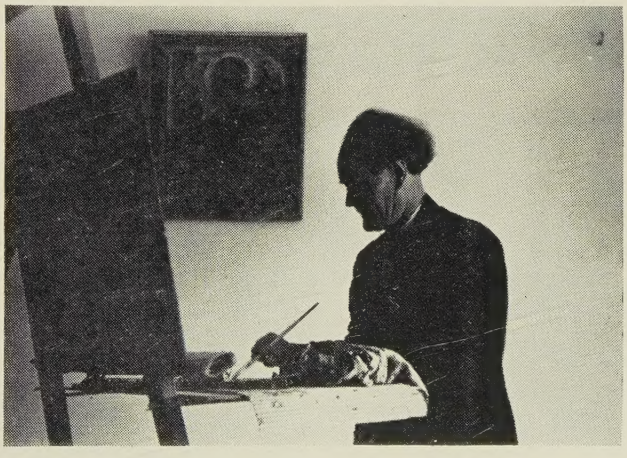
n, in 1918 he returned to Prussia to the home of fathers, the opportunity he had long hoped for He was now enabled to acquire the tools and to the skill necessary for his lifework. He first stu- the *Kunstgewerbeschule* at Elbing, then at the *kademie* at Königsberg. Economically this was ult beginning. He continued his studies in the gra- s in Munich and completed these studies in Paris, hich he began his work as illustrator of books in Already in 1927 he was on his way to Canada and while he proceeded also to the United States. Per- was his love for geography which compelled him mulate impressions so that he would be able to life in its various forms.

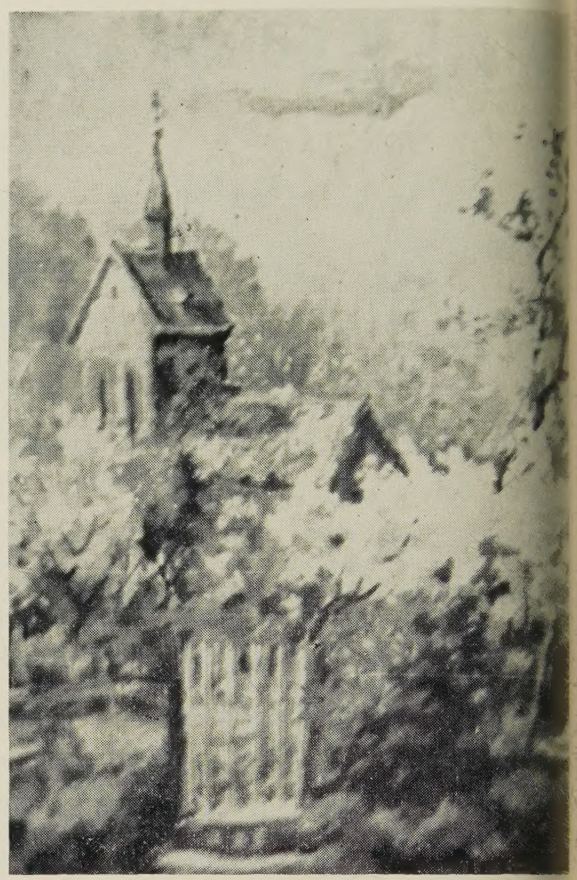
ny event, his extensive travels between the Ural ocky mountains made deep impressions on him h his works of art continue as monuments. Every- the hut of the Russian peasant under the czars, n steppes, the impenetrable face of the Russian muzhic, the glitter of the goldenspired churches, the deep magic of the Vistula country with its windmills and solid homesteads, the splendor of the past of the Hanseatic buildings in Elbing, the quiet beauty of a German landscape of the north and the south, the imposing picture of the American businessman—everything turned into a convincing testimony of the keen eye of the artist and his ability to transform what he saw into an artistic reality. Whoever has an interpretive eye sees what is back of all illustrations. Back of a house is a living landscape, and every face represents a biography. The artist has been able to use all methods of art to master reality; wherever it is required he is "realistic" wherever a mood is to be expressed, he is "romantic."

A number of art houses have purchased his paintings. He has painted murals and externally decorated several public buildings. A number of exhibits have made his art accessible to the public. Numerous large German publishing houses have used him as illustrator in their books. Not only much but many things have been expressed by him through the medium of art. There are few Mennonite artists who have had as much public acclaim as Alexander Harder. This has not spoiled his concept of simplicity. He has never craved to become "successful." His aim was to present human life in a convincing way and to create joy in the hearts of those who viewed his art.

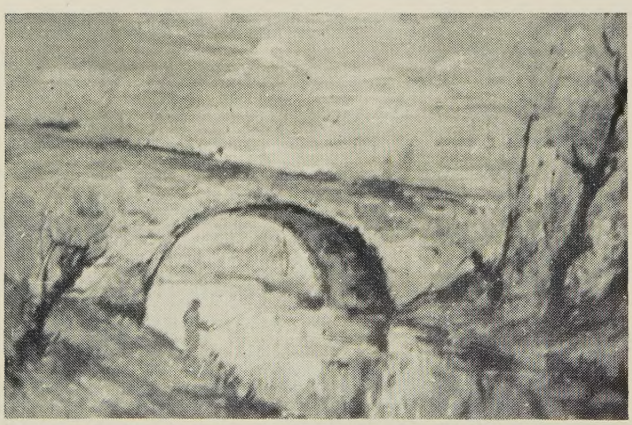
Today the artist lives in Hanau on the Main. His studio is located near the forest where he, a singular friend of whose eye and brush no living thing escapes, spends his free hours.

"Art is prophecy" said the Russian philosopher Solovyov. Art is for the future because it is a reproduction of the original. Therefore art can direct us to truth and be a comfort in human misery and despair. It is this philosophy that underlies the artistic work of Alexander Harder.

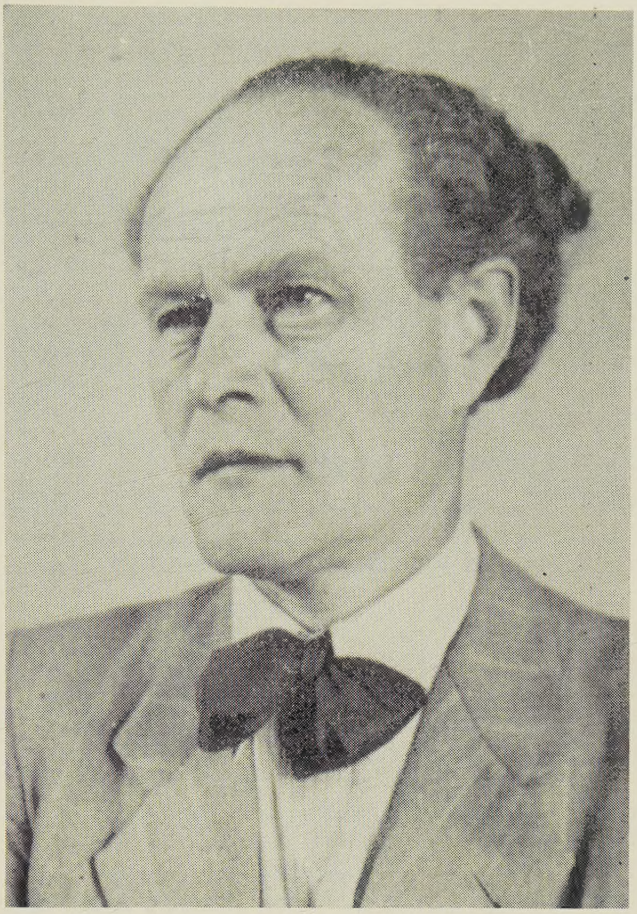




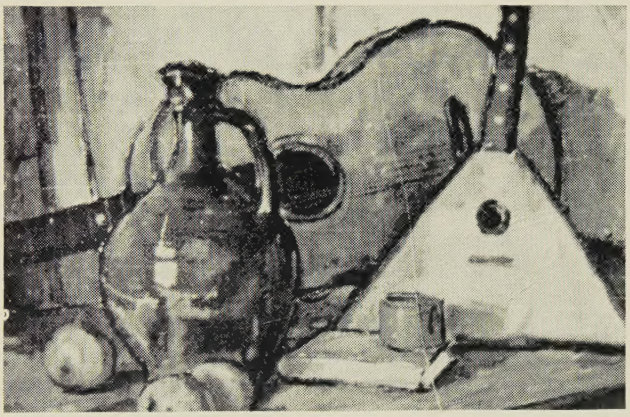
From the Brush



(Left) K. Harder, the mother of the artist. (Top) German village church. (Left) Seine River bridge, France. (Bottom left) A Russian "Old Believer" and (Right) a Russian Old Believers Church.



f Alexander Harder



lexican still life and (Right) Russian still life.
left) Former Greek Orthodox church, now a
of the godless. (Right) Russian village of Borissovo.
(Continued on next page)

Russian winter scene by A. Harder and (Right) painting of hut in which Napoleon slept during the Russian campaign.

None Is Righteous

Romans 3:10-15

BY GORDON D. KAUFMAN

We Mennonites . . .

WE Mennonites are a very fortunate people. We are fortunate in a material way. We have relatively comfortable homes; we have good food to nourish our bodies and clothes for our backs. We live in a period of history when a great deal is known about health and sanitation and disease, and we are therefore able to avoid many of the ills of the body which have afflicted other generations; and when we do become sick, we have good doctors and good hospitals readily available to us to minister to our needs. Not only do we have all that we need in a material way, we have much luxury and comfort besides, which makes the life of our generation one of the easiest and softest lives known to the common man in all of history. We live in a nation whose standard of living is one of the highest in the world, whose power is the greatest and whose economic potential and productiveness is so great as to make us all rich men according to the standards of other times and other nations.

We Mennonites are fortunate, too, in a cultural way. The material wealth of our nation has made it possible to establish good schools for all to learn of the rich heritage that belongs to us. We have radios and phonographs and concerts which can bring us the greatest music which western civilization has produced into our cities and our very homes. We have libraries where are collected the great books which have been written by the great thinkers and literary artists of the past and present, and so we can re-think again and re-experience again the thoughts and the experiences of those men and women out of the past in a way that few other peoples have been privileged to do. Furthermore, our own nation is developing a cultural life with values and meanings of its own, and these are ours to experience and enjoy.

As Mennonites, we have cultural privileges which go beyond all of these which are open to other Americans. We are the inheritors of a peculiar culture with its own values and meanings which American culture as a whole does not know. We know a kind of intimate community life, we know an ideal of simplicity of living, we know the security and the freedom of life close to the soil—this whether we are farmers who work the dirt every day with our own hands, or business men who gain their livelihood through the daily intercourse with those of farm and small town, or students and teachers whose lives and values and hopes and ideals have been molded by growing up in a rural Mennonite community. All these things are our cultural heritage as Americans and as Mennonites.

Our Religious Inheritance

And above and beyond our material and cultural advantages, we have a further inheritance which we like to think of as the real center and source of the meaning of our lives and our dreams—our heritage as Christians. For this heritage, we say, we would sacrifice our material blessings and we would sacrifice our culture—highly as

ue these—for this heritage, we like to think, we willingly give up everything that belongs to us, en our lives; for, we say, this is the most precious hat we know and that history has bequeathed to is that which gives meaning to all of the rest of ivities, to our hopes and our fears, our sorrows r joys, our expectations and our memories. We se who claim that all things have been made new in and by God in Christ; we are those who say e know a Lord and a savior, one who has rescued n the despair and hopelessness and sin of life and ade us into new creatures. Jesus Christ, we say—t, we say it every Sunday morning, or listen to the the pulpit say it every Sunday morning—Jesus is the real center of our lives, He is the one whom rship and before whom we bow down, he is the whom we would give up everything that we have er to have the privilege of following and serving

Our Special Heritage

thermore, as Mennonites, most of us think of our- s not just ordinary Christians. We are Christians, ut we are Christians with a special heritage and a tradition. We proudly trace our history back to formation and to the Anabaptists, and our scholars storians sometimes try to show us that the tradi- epresented by the Anabaptists can be considered Catholic nor Protestant, but is something new listinct within Christendom, a tradition whose eness only adds to its value. Or, if they do not in- at our tradition is a radically unique kind of Chris-, at least, our historians assure us, the Anabaptists e ones who completed the Reformation, who fin- the tasks which Luther began but which he was to finish, and who carried the reformation of the ian religion and of the church into the whole of d established the holy community.

s, as Mennonites, we are indeed a specially favored we are Christians like our neighbors, but we are ians who have not inherited just any form of Chris-; we are Christians who have inherited, as we the most radical, the most unique, the highest, urest, the most Biblical form of Christianity. We ot just ordinary sons of Abraham, ordinary Jews, ave been circumcised in infancy (or, to drop the for a moment, who have been baptized shortly birth); no, we are the strictest sect of the Jews, we e Pharisees, those who would govern their whole by the teaching given to us in the past, those who establish a holy community, would live upright, lives. This is our special fortune and privilege as nites: we know ourselves to be the possessors of t religious heritage, of a unique interpretation of spel of Jesus Christ and the meaning of that Gos- r our personal lives and the life of the community ch we live. We know ourselves as in this way spe- favored of God, as a chosen people.

We and the Pharisees

And like the chosen people of the Bible, this is also our great sin. Knowing our great inheritance, our material blessings, our culture, our religion, knowing the many things which we have received from those who went before us and from our Father in Heaven, we have come to believe that somehow we are better, more virtuous, less sinful than other men. We pride ourselves on legends about the honesty of Mennonites such that they could be trusted with thousands of dollars on nothing more than a signature, and we easily think that we ourselves would never betray a trust. We pride ourselves on the industriousness of Mennonites who work from dawn till dark to make the land bring forth more fruit, and we think that we ourselves have no sluggardliness or laziness within us. We pride ourselves on the sacrificialness of the Mennonites who give hundreds of thousands of dollars to relief, and we carefully note that it is we ourselves who are members of this self-giving group.

Oh, of course we are very careful not to openly claim that this makes us better than others. No, we say piously and with obvious self-effacement, we are just ordinary people like everyone else, we are the quiet humble folk who do not blow a horn before dropping a penny in the collection plate, and when we do drop a penny, we do it "in the Name of Christ," rather than simply in our own name, for we know that our reward will be great in Heaven, though it be nought here on earth. And then within our hearts we think with pride upon the great humility and piety which are ours and which others, unlike us, are not so fortunate as to possess. We are Pharisees! thanking God that we are not like those publicans we meet everyday at work, on the street, or perhaps in our neighbor's yards.

Our Virtues—Our Vices

Paul says that "all men . . . . are under the power of sin . . . . None is righteous, no, not one . . . ." Those of us who are as fortunate in their religious inheritance as we Mennonites are, find it all too easy to forget that this applies also to us—not only to our past or our lives at some other place or some other time, but to us right now, right here, in this moment which we take off every week to honor the Lord, to repent to him for our sins—and even in the very act of repentance to be proud of the fact that we are repenting, and thus to multiply our sin. It is a curious fact that the higher are our religious ideals and the more serious are our religious intentions, the greater is our temptation to fall into sin, and the greater is the certainty that we will yield to that temptation. The more we are aware of high and lofty spiritual values, the more we put our trust in our own sensitivity to those values, rather than in the God and Father of our Lord Jesus Christ. The more we are aware of our moral obligations, of our duty to lead upright personal lives and to bear our share and more of our social and community responsibilities, the more do we come to be-

lieve in our own virtue and good moral character and worthiness before God, rather than in our lowliness and depravity and incompleteness, and our need of God's constant forgiveness and love toward us and redemption of our beings to their innermost depths. The more we repeat pious phrases and do pious acts and believe pious beliefs, and refrain from blasphemous language and sacreligious behaviour and irreligious belief, the more we become moral prigs who trust in our own piety and goodness rather than in the only one who can save us from the sinful perversions with which we afflict everything that comes within our reach. Yes, it is nothing else than our highest natures, our ideals, our religion, our morals, that become the temptation to our greatest sin.

We Need Not Despair

However, this our constant failure before God to do the will which he has revealed for us in Christ and to be the men which he has shown we ought to be in Christ need not give rise to despair within us. For to us a Gospel has been preached. In the Bible we are confronted with a God who sacrifices of his very being, his Son, to save and redeem persons such as we are. We are confronted with a God who is using the whole course of history to redeem again and re-create that in his original creation which man's sinfulness has destroyed and is destroying. We are confronted with a God who never fails, who despite our constant failure, never gives us up, who is ever giving of himself and forgiving us for the wrongs which we do against him, against our neighbors whom we encounter in our daily work, and against our wives and our children who must daily bear our sins of distemper, pride, and meanness, and against our very selves, which we destroy through doing that which separates us from our Creator and Redeemer rather than that which fulfills his will and fulfills our own being. In Jesus Christ we are confronted with a God who is faithful throughout all of our unfaithfulness and whom we can trust freely and enjoy fully though we know that we do not deserve such faithfulness and such love.

This God who has revealed his mercy and faithfulness and love for us in the life and death and resurrection of Jesus Christ now frees us from our need to trust in ourselves rather than in him. We need no longer magnify our virtue and our goodness in our own eyes in the hope of covering over the cancer of sinful pride which lies within and which threatens us with despair about our very being, for now we know that our being and our salvation rests in the hands of one who will not fail us. We need no longer hide our sinfulness from ourselves in the hope that we can thus avoid the despair which is our due through attempting to think of our supposedly great moral sensitivity, our imagined righteous personal and community lives, our pseudo-sacrificial giving, our superficial piety—we need no longer create for ourselves these illusions to keep us from falling into the despair which would arise within us upon seeing our true selves—we can now face our true, though sinful, selves, and live, for we know the God who is the redeemer and savior of sinners such as we are. We know the one who loves and forgives and will yet redeem us from our sin and make us again into new creatures.

This Is the Hope and Faith

This is the hope and this is the faith by which we as Christians can and must live. It is a faith which we have not made for ourselves, nor which we by our own efforts can keep for ourselves; it is a gift from the God who has revealed himself in Jesus Christ. It is only this hope, this faith, this confidence, this trust, in the God and Father of our Lord Jesus Christ that frees us from our bondage to ourselves, and enables us to attempt again, and yet once again to do his will for us in spite of our constant failure to achieve what he would have us achieve. It is only this knowledge that we will not be forsaken in our failures, that picks us up from those failures and enables us to attempt again to be his true disciples. It is only this assurance that however miserably low we fall God will lift us up once more, that makes possible our facing the future at all.

This then is that deepest level of our inheritance for which we can never be sufficiently grateful. It is the awareness that however faithless and disloyal we are to the inheritance which has been given us—and we know that we are always faithless and disloyal—there is One spoken of in that religious heritage who will never forsake us or be disloyal to us. In this there is no room for pride over self, over material achievements, over cultural or religious heritage or tradition; there is only room for penitence and the prayer for forgiveness of self, but there is also room—and we cannot refrain from this necessity—to constantly thank and praise God for his never-failing faithfulness and love toward us, a faithfulness and love which shall finally free us from our sin and enable us to do his will perfectly as he would have us do it.

(Sermon delivered in Bethel College Mennonite Church, July, 1953).

More articles on art and Mennonite artists will follow in the January and future issues of *Mennonite Life*. To be sure that you will receive these valuable and interesting issues, send in your renewal and gift subscriptions at once. We are still offering *Mennonite Life* at the low rate of $2.00 a year.

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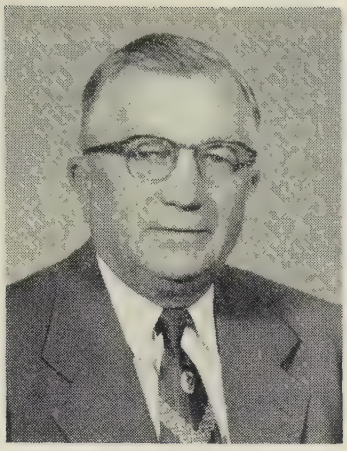


ıard Sudermann Abraham Sudermann Daniel J. Unruh John E. Entz

nd present leaders of the First Mennonite Church of Newton. Leonhard Sudermann served the group before its ation. Abraham Sudermann, his brother, served as minister 1880-1902. D. J. Unruh has served since 1944. J. E. Entz served as minister 1903-1917, elder 1917-1946, and is now elder emeritus.

FIRST MENNONITE CHURCH -- NEWTON (1878--1953)

BY J. E. ENTZ

VAS in the year 1877, when among many others, a w Mennonite families and some single persons also cated at Newton, Kansas, a small country town, nded by the seemingly endless prairie of the then ild west. Of these Hermann Sudermann, Sr., Her- Sudermann, Jr., and William Quiring came via erfield, Illinois, from South Russia. Being of sin- ligious convictions they felt the need of a place ship. At first they met in their homes two and lf miles east of Newton at Goldschaar, being served time to time by ministers of the Emmaus and ad Mennonite churches. In the following year, 1878, Claassen, from Prussia, came to Newton and was in gathering the Mennonites and in helping to hem into a congregation. From this time on church services could be held more regularly. Since the meeting in the country homes was not satisfactory, arrangements were made to rent the Baptist church for afternoon services from 1878 to 1881, when the small congregation could dedicate its own, newly built church, on East First Street, where three lots had been purchased for $100. The location was at that time on the outskirts of Newton. On the first of September, 1878, a charter was granted the church. In the same year the church also joined the Kansas Conference, later called the Western District Conference, as well as the General Conference Mennonite Church.

Ministers and Elders

More and more Mennonites continued to come across and locate at Newton. They had deep religious convic-

Claassen, 1878-1901 Bernhard Regier, Sr., 1880-1893 Johann Epp, 1893-1922 Jacob Toews, 1884-1917

"Goldschaar," home of Hermann Sudermann Sr., where first services were held, as it was about 1894.

tions, for which they were willing to give up easy circumstances and pleasant living in the old countries, taking upon themselves the hardships of pioneer life; above all, they came for their children's sake, who would then be free from universal military service, to which they were subject in their home countries.

In 1880 and the following years a number of families came over from West Prussia, among whom were two ministers, Bernhard Regier, Sr. and Abraham Sudermann. Four years later, in 1884, Jacob Toews from Central Asia, and J. R. Toevs, from West Prussia, came to Newton and also became ministers of the church, the former being elected as elder in 1886, in which capacity he served the church faithfully for thirty-one years and in the year 1893 John Epp, from Russia, came to Newton and has served also as one of the ministers of the church. In 1903 Bernhard Regier and J. E. Entz were elected to the ministry. The latter was elected elder of the church in June 1917, serving as such until March 1946, and was elected elder emeritus. In the fall of 1924 A. V. Unkentin came to Newton and was called into the service of the church as associate minister, while also teaching full time at Bethel College. The present pastor, H. Unruh, was called in 1944 as an associate minister and elder of the church. In the year 1885 the first board of trustees was created with the election of Abraham Quiring, Abraham Entz, and Bernhard Regier, Jr.

Testing of Principles

In the following year a second Mennonite church was organized in Newton. The motive for this movement was a tendency of a number of our members and others

Abraham Quiring family. Quiring was first Sunday school teacher. First missionaries C. H. Suckau and J. B.

Church school taught by Abraham Sudermann, about 1886. First house of worship dedicated in 1881.

Freemasonry. As our church stood firm on its
n that secret societies are contrary to the teaching
's Word and it could no longer recognize Masons
nbers, quite a number stepped out of the yet small
and organized under the name, "Mennonite
Newton." From that time on our church adopted
me, "First Mennonite Church of Newton." This
nce, and the fact that more Mennonites came to
n mostly from abroad, and joined the congrega-
ade the value and need of a constitution evident
ore keenly felt. A draft of which was made. A com-
to draft a constitution was elected in 1886 con-
of Jacob Toews, J. R. Toevs, and Abraham Entz.
llowing year this constitution was adopted by the
In 1937 it was revised and the translated into
glish by H. J. Kliewer.

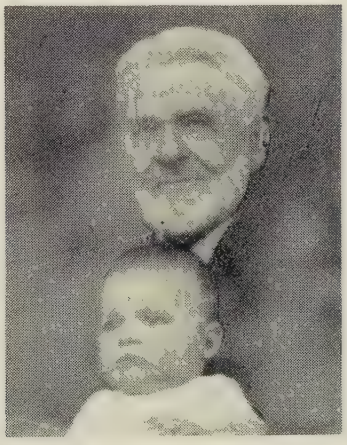
ime of severe testing came to the church and es-
y to its young men in World War I. All but one
s conscientious objectors, even though they did not have the privilege of the Civilian Public Service camps, nor the choice of I-W work. In World War II the situation was different, as in many of our churches. Even though quite a large number of those drafted took the absolutist position and went into C.P.S. service, many chose the non-combatant service and others also regular army service.

At first the church had three *Vorsänger,* Hermann Sudermann, Sr., Hermann Sudermann, Jr., and Bernhard Regier, who led in the congregational singing. In 1897 a reed organ was procured, at first used only in the Sunday school, but after a few years also in the worship service of the church. At this time also, the several ministers of the church constituted the church board, *Vorstand,* as designated by the constitution.

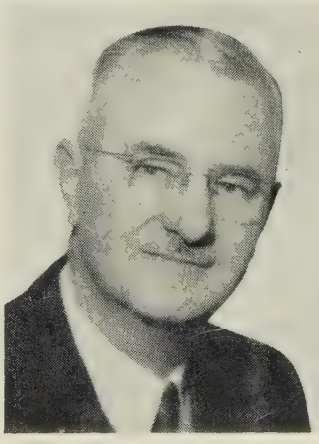
In 1916 the so-called "Church Committee" was created *(Komitee für innere Gemeinde-Angelegenheiten),* its first members being Abraham Entz, C. F. Claassen, and H. E. Suderman. The duty of this committee was to as-

Jacob R. Toevs, 1884-1912

Bernhard Regier, 1903-1940



Abraham Warkentin, 1923-1947



The Young Women's Sunday School Class in 1910, taught by Mrs. S. S. Haury.

sist the ministers in spiritual matters of the church. Later this committee was enlarged to nine members and since 1950 called the board of deacons, who are publicly installed into their office.

The constantly growing congregation necessitated a repeated enlargement of the place of worhip. Twice an addition was built, once in 1897 and again in 1902. A very definite need for a larger sanctuary, and even more so for adequate Sunday school facilities was felt very keenly some twenty years later; so that at the annual business meeting in January 1921, resolution was passed to begin to collect funds for a new church and to build

The church on East First Street as remodeled in 1902.

within three years. Yet ten years elapsed before t plans were realized. To relieve the pressing need s what, the house adjoining the church to the east bought in 1923; this offered room for a number of day school classes.

The New Church

Finally, plans for the construction of a new church had developed far enough so that on Nove 8, 1931, groundbreaking services designated the begi of the realization of long cherished hopes. On Ma 1932, the cornerstone was laid bearing the inscrip "First Mennonite Church—Jesus Christ Himself the Corner Stone." And on October 30 of the same yea church was dedicated to the service of the Lord, set in the name of the Triune God for its high and purpose. These services during the construction p were very impressive and will long be remembered pecially impressive was the dedication of our new h of God. The service began with a farewell in the church which had become a sacred place where w often had met God. Then followed the procession t new church and the entrance after the reading of P One Hundred and the response by the congregation the hymn: *Tut mir auf die schöne Pforte, führt in tes Haus mich ein.* Then the contractor, W. P. W delivered the key to the chairman of the board of tees, Gustav Entz, and congregation entered and a ly impressive dedicatory service followed.

The sanctuary of the church, built in a semi-g style, has a seating capacity of seven hundred. equipped with beautiful, symbolic, stained glass dows. The windows on the west symbolize what Go done for us, while windows on the east remind what we owe to God. The two windows at the fro the church represent the Lord's Supper, while the central window speaks of the crucified Christ, wit words underneath: "Worthy is the Lamb that was

t Sunday school teacher's training class taught by Sister Frieda (center, right). Superintendent J. H. Richert in first row center.

ve honor and glory and blessing." The church has itzer electric organ, a public address system with ension to the Bethel Home for the Aged and ear for the hard of hearing. Since 1947 it also has a eeded parking lot, which greatly alleviates the g problem. The cost of the church, built during pression, was approximately $45,600. Although the was built to seat double the number of its mem- et in a few years it was well filled Sunday after . Besides this the Sunday school problem had t been solved.

ie need for a Sunday school unit with individual oms was deeply felt. Yet more than seventeen elapsed before this need could be met and, in the of Isaiah, enlarge the place, stretch the curtains, en the rods, and strengthen the stakes. On June , ground breaking services were held and, almost ars to the day later, on June 4, 1950, the splendidly ed, beautiful educational unit of the church was ted. This addition has seventeen classrooms, one ich—the "Warkentin Memorial Room"—is also s an assembly room. Besides this there is also a r's room and the Sunday school library is housed ther. The cost of the educational unit was approxi- $73,000.

Sunday School

July 12, 1881, just a few weeks after the church een dedicated, Sunday school work was begun with ass of boys and girls, Abraham Quiring being the r. When more and more children began to come s' class was organized and after some time also for young people and adults. At first the Sunday consisted only of a few classes in the church, but year 1898 it was organized into a Sunday school s today, with the exception that the superintendent ssistant superintendent were elected by the church. rrangement continued until 1919, from which time se officers were elected at the annual business meet- the Sunday school.

In 1888, J. R. Toevs was elected as the first superintendent of the Sunday school, in which capacity he served for eleven years. Much has been done in the course of time to promote and develop the Sunday school and make it more efficient. In 1918 a small pamphlet with supplementary material for teaching in the Sunday school was printed, and revised in 1923. For some fifty years weekly teachers' meetings were held, at first in different homes and later in the church. They were discontinued only a few years ago. Repeatedly, courses in teacher training were given and usually well attended. The first of these was taught by Sister Frieda Kaufman. These classes have proven very helpful and were a great blessing. A number of Sunday school classes are organized and have their monthly class meetings, which offer opportunities for programs, bind members together and make new members feel at home. Today the church has an active Sunday school of 35 classes and 915 members with consecrated officers and teachers. Since the completion of the educational unit the Sunday school also has a superintendent for the children's department. Every Sunday morning the whole Sunday school meets in the sanctuary for the opening services, after which each class goes to its respective room and returns for the worship service.

Church Choir

In 1888 or 1889 the first choir of the church was organized through the efforts of one of the *Vorsänger,*

Groundbreaking for new church November 1, 1931.

Hermann Sudermann, and the school teacher, Abraham Sudermann. J. E. Ruth was the first choir director. In 1908 Mrs. S. S. Haury was instrumental in bringing new life to the choir. Until the fall of that year the choir served only at church holidays, but from then on also at Sunday morning services and many special occasions. Being so close to Bethel College, our choir was privileged to be under trained leadership most of the time. It has had a number of the music instructors of Bethel College as directors, W. H. Hohmann serving for many years. In its faithful and consecrated service the choir has made a great contribution to the worship service of the congregation and has done much for the uplifting of the congregational singing. In addition to the church choir the church has at various times had a young people's choir and men's, ladies', and children's choruses. At present the church has a senior and junior choir.

Religious Education

The vacation Bible school dates from the early years of the church. Later a city, and one or more rural vacation Bible schools, became necessary. These schools were formerly held from five to eight weeks, at present three-weeks' sessions are conducted. Practically all the children of the church attend as well as others; the enrollment has been constantly growing, being 252 this year.

In the fall of the year 1923 a week-day Bible school was organized by the Protestant churches of Newton in which our church co-operated from its beginning. Every child from the second to the sixth grade receives one-fourth day instruction in Bible.

In 1913, the first men's Bible class was started by a young man, Abraham Quiring, who invited the young men to his home. Later it met in the church. The first girls' Bible class was organized in 1916 and for many years taught by Sister Hillegonda van der Smissen, later for a period of years, by Anna Epp. Bible classes and prayer meetings have been held throughout the years. In 1941 a fellowship and study hour in Mennonite history and doctrines was organized, which met during the winter months. This was led by A. Warkentin. The purpose was to better acquaint ourselves with our Anabaptist background and early church history, as well as to emphasize the Biblical teaching on non-resistance, oath and secret societies. Since 1947, the church has weekly, every member family prayer and Bible study meetings, in which the Bible is studied chapter by chapter from Genesis to Revelation. The group is divided into six classes. This regular study of God's Word has proven to be a great blessing to many.

Mission Societies

In 1887 the mission sewing society was started. It meets once a week for quilting for missions, and in later years also for relief work. Many hundreds of quilts have been made which have netted a substantial sum for the mission cause and brought help to the needy. For a season of fourteen years a rural society was active.

The mission study circle, which meets once a mo was organized in 1933 for the purpose of studying mission work. All women and girls of the church considered as members. Many of the workers from fields have spoken to the group. These studies h helped greatly to disseminate knowledge on missi among the women of the church.

In later years two other mission societies have b organized—the "Dendo"-aires, a high school and lege girl's mission society, and the happy hour miss band, composed of grade and junior high school g These societies meet once a month.

Christian Endeavor

In 1898, the adult Christian Endeavor was revi in which S. S. Haury was very active. It had been ganized a few years before, but had been discontin Besides having its by-weekly programs it carries on p tical Christian work projects, the very first being support of a native worker in India and, for many y county farm, jail and visitation work.

In 1920 the work of the junior high Christian deavor was begun. The first leader was Mrs. J. H. R ert. As it grew to be quite large and also the differ in age being too great, it was necessary to reorganiz 1931 into three groups, the junior A's, junior B's the Sunbeams, wherein Mrs. H. J. Andres was active.

A young people's Christian Endeavor was organ in 1932.

Today the church has an adult C. E., a young ples C. E., a junior high C. E. and a Sunbeam junior C

Several years ago a men's fellowship was organ It meets four times a year, taking up various finan and service projects.

The First Mennonite Church is a city church. than one-fourth of its members live in the country the earlier years of its history the proportion of members was somewhat greater. This blending of u and rural members seems to have a wholesome e on church life.

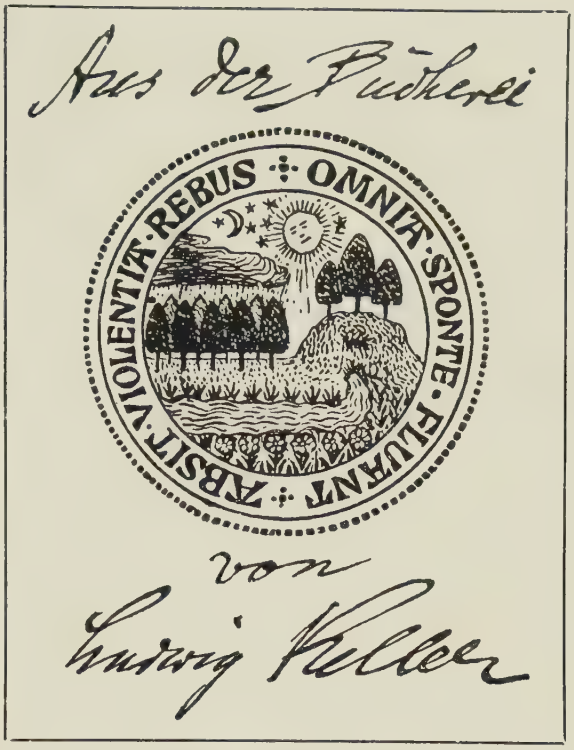
Arrangements have recently been made to broad the morning worship service for one year over the radio station at Newton. A new opportunity, priv and responsibility.

Summary

The church has had ten ministers in the seventy years, eight of whom were in the ministry before came to the church. Three out of the ten were also e of the church. That the church is mission minded be seen by the number of workers that have gone from it. Thirteen who were members, or had bee entered the Christian ministry, seventeen went ou missionaries and six as deaconesses.

As of January 1, 1953, the First Mennonite C had 823 members; the total fellowship, including

(Continued on page 173)



Ludwig Keller as a young student (1890) of Anabaptist history, and book plate from Keller's library.

Ludwig Keller -- Scholar With a Mission

By AMALIE KELLER

UDWIG KELLER was born March 28, 1849 at Fritzlar by Kassel. His mother was a descendant of an old Hesse-Darmstadt clergyman's family; ther was administrative official in various cities se, also in Rinteln on the Weser, where young Lud- tended grammar school. After graduation in 1866 ered the University of Leipzig to study law. Later ned to the study of history and philosophy. In 1872 duated from Marburg, where he had studied the mesters.

ler gave up his original intention of teaching at rg, and instead devoted himself to the study of , especially the study of the Reformation in wes- nd northwestern Germany. In 1873, on the basis of nolarly studies, Keller was accepted as head of the es in Münster, Westfalia, in which capacity he for fifteen years. The early years of his service nvolved in the struggle between church and state. esult he wrote the history of a similar struggle dur- e counter-reformation in Westfalia, which he wrote volumes, *Die Gegenreformation in Westfalen und iederrhein,* which appeared in the West Prussian Record publications in 1881 and 1887. The studies this work required drew his special attention to ptism on which he wrote an article for a Prussian cal periodical criticising the representation of that nent since its beginning, and in 1880 he published k entitled, *Die Geschichte der Wiedertäufer und ihres Reiches zu Münster.* He received still greater acclaim when in 1883 he published his book *Hans Denck, ein Apostel der Wiedertäufer.* This book, which is based on sources aimed to fully justify the Anabaptists, caused a great deal of surprise. No one would have ever thought that the fanatics of the Reformation could produce a soul so noble and a thinker so deep and pious as that found in Denck. The book was reviewed in many scholarly periodicals and daily newspapers. A few years later *Die Reformation und die ältenen Reform Parteien* appeared in which Keller gave an over-all picture of the Anabaptist's forerunners and successors. He continued to publish writings from the field. In 1886 *Die Waldenser und die deutschen Bibelübersetzungen* appeared. In 1888 *Johann von Staupitz und die Anfänger der deutschen Reformation* followed. In various periodicals he published articles which he supplemented after the discovery of new materials. Of special significance are the articles which he published in *Mennonitische Blätter.*

In all the writings he aimed to demonstrate that the reformatory movements were considerably older than was usually assumed; that the "old evangelical" congregations had taken over ideas from the early Christian congregations and that the Anabaptist movement of the Reformation represented a widely spread phenomenon. Many of his writings, based on uninterrupted scholarly investigations, were not favorably accepted by the two strong conservative parties of Prussia so that he personal-

The Kellers when they were married (1880).

ly had to suffer as a result of his findings—not only he but even his family—he had married in 1881—and particularly his oldest son who was attending the *Gymnasium* of Münster.

For Keller it was a relief when in 1895 he received a call to work in the *Staatsarchiv* of Berlin. Since he had also included in his study the Moravian Brethren he now devoted some time to this area. At the occasion of the three-hundredth birthday anniversary of Johann Amos

The summer home of the Ludwig Kellers since 1904.

Home of the Keller family in Berlin, 1895-1915.

Comenius, Keller had united many friends of this bishop of the Moravian Brethren in all countries in or to continue the work started by Comenius. Under leadership a *Comenius-Gesellschaft* was founded in B lin October 19, 1891 which was the result of many ye of preparatory work. It was not only the purpose of t organization to discover and demonstrate the relations between the old evangelical movements and the A baptists of the Reformation but also to encourage pr tical work along these lines in the present. The progr called for the improvement of scholarly investigati raising the standards of public education, realizing ligious freedom as visualized by Comenius and the p motion of peace among nations. Like Comenius, members of the organization visualized in the enlight ment of the people and the resulting growth of the sp of humanity the only road to the preservation of ideal and the development of personality.

Comenius, who was born in Hungary in 1592 and d in Naarden, The Netherlands in 1670, was a man

(Continued on page 192)

s of last fifty years attend centenary, June 12-15, 1952. (Front row) Warren S. Shelly (1909-1918), Wilmer S. (1927-1941), L. L. Miller (1922-1927), holding plaque he presented to church in honor of Ephraim Hunsberger, l Mast (1945-1949), and M. M. Lehman (1919-1922). (Back row) Elmer F. Grubb (1903-1909) and A. J. Neuenschwander, present pastor. Don Smucker (1942-1945) is not in picture.

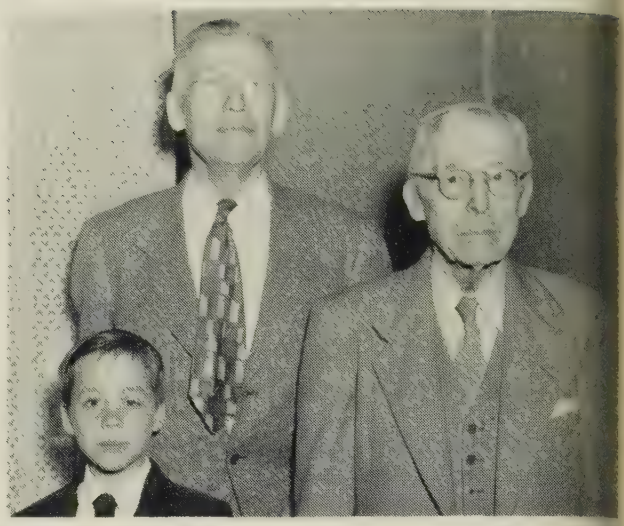
One Hundred Years in Wadsworth

BY RACHEL KREIDER

NE hundred years ago, on October 9, 1853, a simple frame house of worship, thirty-two by forty-two feet, was dedicated along a hilly, picturesque ry road a mile out of what was then known as worth Center, Ohio, a pioneer farming community thousand inhabitants which had sprung up around tersection of two main roads forty miles south of land. From this humble beginning, with only five es as charter members, the First Mennonite Church adsworth grew and developed along with the Gen- Conference Mennonite Church. This infant church ne of the three centers from whence came simul- usly an urge to organize into a larger fellowship; here the formal organization was completed, and vas its center of activity from 1861 to 1878. But golden age" came early and lingered but a short time. After a "silver age" of several years at the turn of the century, the little church moved into its second fifty years of comparatively minor ups and downs. With far less drama and prominence and less influence on her sister churches than previously, this church has stood these many years near the center of town with quiet dignity and easy tolerance, a Niobe of Mennonite leadership but too resigned thereto to weep. Though small and of less obvious influence in the town than some of her neighboring churches, she has maintained a constant loyalty to the local community and has manifested a cooperation often not expected of Mennonite churches.

Coming from Pennsylvania

Her story goes back to a time of extensive migration into the Northwest Territory due to economic depression.



Ephraim Hunsberger (1814-1903) founder of the church and its pastor for over 40 years. Hunsberger descendants, Frank, son of Ephraim, his son Willard, and grandson Franklin.

Thus in the year 1851 three families—those of Jonas C. and Esther (Reichert) Nice, Henry and Levina (Tyson) Nice, and John and Katherine (Nice) Alderfer—made a wagon trip of eighteen days from the Montgomery-Berks County area in Pennsylvania to the Holmes Brook Valley, named for the first white inhabitant of the region. They were joined later in the fall by Jacob and Lydia Oberholzer.

Though there were other Mennonites in Medina County, this group at the southeast corner was set apart from the others as a rebel branch due to a controversy on doctrines and practices which had divided the church back in Pennsylvania in 1847. Prior to that time John H. Oberholtzer, an energetic young minister, introduced Sunday school and catechetical instruction into his church and urged a constitution for the conference. Later he edited a church paper and encouraged missions and general church unity. Not ready for such innovations, the Franconia Conference excommunicated him and his followers.

Among these was young Ephraim Hunsberger, who was born in Montgomery County on November 18, 1814, the son of Abraham and Elizabeth (Moyer) Hunsberger. He was taught in both German and English by his father, a school teacher and carriage maker, who taught his son the same trade. Two years after the schism in the church young Ephraim was chosen by lot, as was the custom, to serve as assistant pastor in the Hereford church. In the summer of 1852 he came with his father to visit the latter's sister, Mrs. John Kindig, in Montville Township. He also called upon his friends at Holmes Brook, holding worship services for them in their homes and in the schoolhouse. This put the idea of regular services into their minds so that after his return to Pennsylvania they sent him a call to come and organize a church for them. At first he declined but later decided the call was from God and that he should accept. On October 10, 1852, he was ordained by John Oberholtzer and in the same month he moved his large family to Wadsworth, to houses which were then farm homes west of town but are now within the city limits on College Street.

The Beginning

Immediately upon his arrival he began to hold services in the Holmesbrook school until a church could be built on the site chosen along the diagonal road, where a little cemetery still remains. With the aid of their Pennsylvania brethren, these families were able to have a new building ready for dedication, debt-free, exactly one year later. On that memorable day Henry Nice was ordained as assistant minister and Jonas Nice as deacon and a class of twelve was baptized. Church services were instituted for every other Sunday and by 1854 the Sunday school was organized, the first Mennonite Sunday school in Ohio.

His background and his pioneer interest in higher education, mission work, and church unity among Mennonites, as well as the central location of his new congregation between the churches of the east and west, soon made Hunsberger a leading figure in the movements first to bring together the Mennonite churches of Ohio and Canada and later to organize a new conference which sought to unite as many churches as would join. When the eastern representatives were on their way to Iowa to formulate plans for this union, he invited them to stop at Wadsworth to discuss the matter further and to carry his invitation to the churches to convene in Wadsworth the next year. Thus it was at this church that the articles of union were signed in 1861 and the new conference formally launched.

Pioneering in Education

In the same way Hunsberger can be credited with bringing to Wadsworth the first Mennonite college in America. The story of this college, which also begins with the conference of 1861, is a separate one, yet the

brought to the little church its most flourishing
e people now found themselves in the very cen-
heir denomination, with six of the general confer-
eld in their midst and plans discussed to make
orth the headquarters for missions, printing, and
ctivities of the newly-organized conference.

new school and new church, with overlapping
el, worked together closely for ten years. In 1863
rger was put at the head of the committee of
sors who were to buy the land and erect the
building. Other church members also served on
mmittee in subsequent years. The Hunsberger
tood across the street from the college and the
was closely associated with its problems and activ-
roughout its existence. Through him, quite by ac-
the records of these years have been preserved
terity. On the other hand, Carl J. van der Smis-
e outstanding professor and minister brought from
ny to head the new institution, was a vigorous
man. He and his deeply religious family became
ctive in church affairs, making a deep impression
he community in general. Moreover, when winter
or the country roads were impassably muddy, the
school was moved to the college building at the
town. Students regularly assisted as superintend-
nd teachers.

unfortunately this "golden era" did not last long
1890 the church had reached the lowest ebb in
ory. Discouraged by the financial perplexities, the
's dissension, and the growing local demand for
n and normal school instruction as over against
gical training in German, the eighth conference
ntly decided to close the school in 1878. The pro-
and students moved away, taking with them
of the spiritual activity and cultural stimulation

The original church on Diagonal Road, built in 1853.

and leaving little apparent influence behind them. Contact with sister churches dropped sharply. A large proportion of the church members now lived in town and in identifying themselves with their neighbors were taking on new ways. They found the German preaching, held once again only on alternate Sundays, to be in a foreign tongue. In his old age and with declining strength, Hunsberger was still greatly beloved by his people but was unable to cope with the changed conditions and new demands.

Trends and Changes

At this point two gifted and progressive young ministers, both destined to become college presidents, came

orth Semi-
rected 1866,
1868-1878.
uilding was
used for lo-
mal schools
eplaced in
y a modern
chool.

The present Mennonite church in Wadsworth, built in 1842 and bought by the Mennonites 50 years later, is now the oldest building in Wadsworth.

to his rescue, each in turn, to end the first fifty years at another high point of development. In 1892 N. C. Hirschy, originally from Berne, Indiana, and a student at Oberlin College came to assist Hunsberger, later becoming his son-in-law. He revitalized the church, chiefly by conducting the services in English and moving them to town.

Fortunately a building was waiting for them, an edifice near the square bearing the simple dignity of Greek revival architecture. Built in 1842, it had been used by the Congregational church until it disbanded and now had stood unused for seven years. In 1892 the Mennonites purchased and repaired it at a cost of $2,533, having it ready for rededication by December 20. From then on the country church was used only occasionally for funerals until it was sold and taken down in 1900. Meanwhile the uptown building remained unchanged for many years. During the pastorate of Warren Shelly (1909-1918) a basement was laboriously excavated by the men of the church during one winter, but not until 1938 was there any renovation of the sanctuary. At that time the ceilings were dropped, new lights installed, an oak floor laid, the interior painted, the walls covered with the latest wall tile, new aisle carpet laid, and the furniture refinished. In 1942 the rude interior of the basement was remodled into a Sunday school area, a kitchen, storage and furnace rooms, and restrooms. Again in 1949 the basement was extended to the north for added Sunday school space, but the church still stands as the oldest building in Wadsworth as to its original essential l

Under Hirschy the Sunday school was organized more and preaching services held every Sunday. S and junior ladies aids, a senior choir and a boys' c as well as teacher training classes were organized. A h department and library were established, yearb printed, and harvest home services begun which been held ever since. All church debts were paid by and the number of members almost doubled (to two-thirds of them living within walking distance.

When Hirschy was persuaded in 1901 to becom first president of Bluffton College, he was succeede John W. Kliewer. Born in Polish Russia, he had a part of the large Mennonite migration to the we prairies. His two years at Wadsworth were marked the maintenance of the high standards set for him also of the firm Mennonite convictions instilled into from his background. At the close of his pastorate, ber 11, 1903, the church celebrated its fiftieth anni ary, with the aged Hunsberger and several of the der Smissens in the audience. Hirschy returned to pr a history of the congregation, which now numbered members.

Thus closed the first half century in which the ch had been under the leadership of only three pastor of them coming to Wadsworth as vigorous young pio in the activities of the General Conference. The hi of the next fifty years was made under the guidan eight ministers, all eight still living and able to a

Church choir and girls' ensemble as they appeared at Easter sunrise service in 1953.

ıtenary celebration in June 1952. Nine of these pastors accepted the Wadsworth charge as the ıstorate on their own, and four were ordained in urch—N. C. Hirschy as an elder in 1894, J. W. to the ministry in 1901, M. M. Lehmann in 1919, ɔnovan E. Smucker in 1942.

ıer F. Grubb served the church from 1903 to 1909, ı a quiet period of harmony and good will. Dur-se years the yearbooks still carried the original names of Hunsberger, Alderfer, Oberholzer, and s well as long lists of Gunsaulises, Overholts, and Warren S. Shelly, fifth pastor, and another vig-leader, emphasized lay evangelism, bringing the rship to 200. He cooperated with enthusiasm in nity projects and in the modernization of the Sun-hool; he was also an earnest crusader in the ance and peace movements.

M. Lehmann, one of the three pastors coming from ge Swiss settlement at Berne, Indiana, preached om 1919 to 1922, serving at the same time as al of the Centralized School, which stands on the the former college building. Two areas of church were of particular interest to him—personal ism and missions. He was succeeded by L. L. from the Old Mennonite community near Well-owa, who served the church from 1922 to 1927. l in religious education he brought the first vaca-ble school to Wadsworth and published the first hurch paper, a twelve-page monthly magazine. frequently mentioned in the organization of the during these years include Calbetzor, Yoder, Sprunger, Houseworth, Krabill, Overholt and others, a number of the members serving for many years in their respective positions.

Growth of the Congregation

During these two pastorates the twenty remaining members of the Mennonite church in the nearby town of Sterling disbanded and most of them eventually joined the Wadsworth fellowship, wielding a great influence from then on in the life of the church. This small community, made up chiefly of French immigrants, arrived during the latter part of the nineteenth century, most of them being closely related and looking to Peter and Joseph Krabill for leadership. By 1900 they had a new church building of their own but, with never more than fifty members, they were unable to support a pastor and depended on supply preachers sent by the Home Mission Committee of the Conference or on Wadsworth pastors. Thus at a crucial time, when the old families

Mr. and Mrs. Homer Beery and son Keith with several prize-winning Holsteins that have brought national recognition to the Beerys.

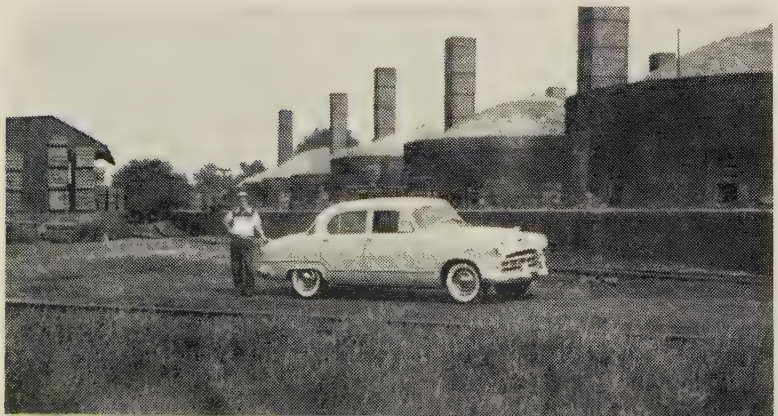
of the Wadsworth church were dying out and the Mennonitism of the congregation seemed to be ever more diluted, the addition of this French-Swiss group and also individual families from the Old Mennonite church west of town brought a new emphasis and strength to the local church at a time when it was especially needed.

In the pastorate that followed, church leadership and organization began to be molded into the pattern that exists today. The term of Wilmer S. Shelly, which began in June, 1927, was the longest next to that of Hunsberger; he came from the same community in Pennsylvania; and he is now serving the parent Hereford Church. These fourteen years marked a fruitful period in the life of the church, bringing about a general revitalization and a variety of accomplishments. Shelly began regular and recorded meetings of the church council, had the constitution revised, and constantly wrestled with the problems of a 60 per cent active membership, which has troubled the church these many years. Work in the areas of evangelism, prohibition, and peace were actively encouraged. Innovations of the period included the fellowship dinners, Easter sunrise services, outdoor vesper services, prince of peace contests, regular Sunday morning bulletins, fidelity cookbooks, the wearing of choir robes, and a closer contact with conference institutions. The old cemetery on Diagonal Road was restored and a $1,000-endowment fund raised for its maintenance. The parsonage was acquired in 1931 and the complete renovation of the sanctuary, mentioned previously, followed seven years later. The work of the women was reorganized and divided between two active organizations, the missionary society and the Christian service group. A high point in the history of the church came on September 6, 1931, when the largest audience in many years witnessed the ordination of Vernon Sprunger, only missionary of the church, who with his bride, the former Lily Bachman, left for the Belgian Congo, where they are still serving faithfully.

New Activities

Donovan Smucker, as ninth pastor, served the church during the difficult war years from 1942 to 1945, when almost thirty men from the church were in the armed forces. The most outstanding project of recent times came during this period—the radio "Chapel of the Air," a fifteen-minute devotional period broadcast every Sunday morning at 9:15 for eighteen months over an Akron station, WAKR. When Smucker left for further graduate training, he was followed by another fine pulpit man, Russell L. Mast, whose pastorate extended from September, 1945, to August 21, 1949. These were the years of relief drives, continued remodling of the basement, and the installation of the electric organ.

A. N. Mast, superintendent of the Wadsworth Brick and Tile Company with a capacity of 63,000 bricks daily and employing fifty people.



The present pastor, A. J. Neuenschwander, has come to the church with a long experience in official position in the General Conference. Under his guidance the membership has risen to 250 and financial records show a steady increase in contributions to almost fifty dollars per member annually. There are 143 on the Sunday school roll, with an average attendance of 101. During 1952 the average attendance at worship services was 122, a figure greatly affected by a severe polio epidemic in late summer. The pastor has encouraged a strong church program and denominational contacts. His ministry to the sick and aged has been particularly outstanding; he averages 430 calls per year to his members and others interested in this church. His background and experience and his friendly spirit admirably fitted him to be the host at the centennial celebration, which will undoubtedly stand out in years to come as a high point in the contemporary period.

Looking back over the story of the first hundred years, one is impressed with the inevitable change which has come into the life of the church. Less than 23 per cent of the membership now lives in the country and only a third of these belong to families actively engaged in farming. Sixty per cent of the male wage earners are employed as skilled or unskilled workers in local industries. Almost a third of the married women below the age of retirement are also employed outside the home which leaves its effect upon the church program. Being close to the urban belt extending northeastward through Akron, Wadsworth has also been affected by an influx of workers from West Virginia, a few of which have been drawn into the activities of this church, especially through children brought to Sunday school. One third of the present church members have had no previous Mennonite connection, although both parents of another 57 per cent have had a Mennonite background. Four out of the five members who hold academic degrees beyond the A.B. are active in the church, but a large proportion of the ten per cent having scholastic training beyond high school are living at a distance. In contrast to 1903, 22 per cent now live far enough away from the church so as to be identified with other communities and the thirty-five absentee members are scattered over eight states and three countries.

Slow, quiet progress continues through these years and as the congregation moves into its second century may the people be inspired by a text used at the centenary observance: "Speak to the children of Israel that they go forward."

ew Approach to Anabaptist Research

BY FRANKLIN H. LITTELL

nton, Roland H., *The Reformation of the Sixteenth y* (The Beacon Press, 1952), Boston, xi, 276pp. $3.75.
m. Vergilius, ed., *The American Church of the tant Heritage* (Philosophical Library, 1953), N. Y. $6.00.
sdick, Harry Emerson, ed., *Great Voices of the Re-ion* (Random House, 1952), N. Y. xxx, 546pp. $5.00.
hler, Walther, *Dogmengeschichte: Das Zeitalter der nation* (Max Niehans Verlag A. G., 1951), Zürich, 29 Swiss francs.
eberg, Reinhold, *Text-book of the History of Doc-* (Baker Book House, 1952), Grand Rapids. 2 es in 1. $6.75.

e time is almost at hand when no self-respecting historian will fail to appreciate the true and ma-ntribution of the Anabaptists to the history and nt-structure of the Christian movement. The first late and self-conscious Free Churchmen are excit-reater attention and appreciation with every pass-ublishers' year. No scholar outside the Mennonite hows the trend more clearly, and at the same time ontributed more original research and interpretative g, than the author of our first volume of review: d H. Bainton of Yale Divinity School.

inton, whose lectures this spring opened the Menno s Lectureship at Bethel College, treats the Ana-t phase in Chapter V of his *The Reformation of the nth Century*. His interpretation is both completely and also interesting; indeed the whole book, illu-d with his brilliant original sketches and adapta- is a publisher's gem as well as a scholar's joy. h more drastically than any of their contemporaries searched the Scriptures in order to recover the pat-f the early church." (p. 95) "The Anabaptist view upon pessimism with regard to the world and op-n with regard to the Church" (p. 96). This was uthentic note: the re-assertion of the integrity of essed community, like the early church formed and ated by Him who governs where princes and pow-are not pretend to hold sway. An interesting side-is Bainton's assertion that the move for total ab-ce, uncongenial to Roman Catholicism, Lutheran-nd Calvinism, owes its beginnings to the severe l standards of the radical Reformers.

e volume edited by Ferm of the College of Wooster, f many for which he is responsible, is chiefly inter- to us for an excellent discussion of "The Mennon- (Chapter IV of the book), penned by John Chris- Venger of Goshen College.

e volume edited by Harry Emerson Fosdick, Pastor tus at The Riverside Church in New York City, haps more remarkable so far as Anabaptist-Mennonite interests are concerned. *In Great Voices of the Reformation,* so far as the reviewer is aware for the first time, the Anabaptists are fairly and irenically represented; but few years ago they would never have found their proper place in a volume of this type, and here they have 48 pages (pp. 279ff). Among those present are Denck, Huter, Hubmaier, Menno Simons, and the author of the Schleitheim Articles. Fosdick properly stresses the importances of the radicals, even in the thought of the state-church parties (p. 283), correctly places their point of origin, and only goes astray in an effort to praise their contribution: saying, they "demanded complete freedom for the church and for individual consciences." The former is correct: they demanded complete freedom for the church (from external controls). The latter is an error, implying as it does the type of individual freedom of conscience which characterized the Spiritualizers (Franck, Schwenckfeld, etc.) in religious matters and the men of the Enlightenment in politics. After the first years of ferment, the movement centered down on the principle that the Holy Spirit—working and speaking within the congregation of the faithful—governs both collective and individual Christian consciences. This is quite different from the modern idea of the independence of the individual conscience, whose origins are non-Christian and whose consequences are loss of integrity in the church.

Professor Walther Köhler of Heidelberg was one of the finest scholars of his time, and a sincere friend of Anabaptist-Mennonite concerns. At the end, according to his widow, he said he "would like to die a Mennonite." He recognizes Anabaptism as an original product of the sixteenth century development (p. 85), in contrast with the rather popular interpretations of Ludwig Keller and Albrecht Ritschl as to their medieval origins, senses their determination to remain unconditioned by unbaptized cultural forces (p. 426) and to live according to Biblical understandings (p. 86). He over-stresses, however, the extent of co-operation between the *Täufer* and *Spiritualisten* (p. 87); after the first decade of protest, and when the movement had found its patterns of thought and organization, the mainline Anabaptists had little use for persons with private inspirations.

For lack of anything better, the Seeberg reprint by Baker Book House in Grand Rapids will serve a useful purpose. It is, of course, greatly out-dated, and nowhere more so than in confusing Anabaptism with the spiritual reformers (pp. 280ff). To praise Zwingli's conservatism "against the mystical dreams of a visible congregation of saints" (p. 317) is scarcely to do justice to the first Free Churchmen, who were as capable as Zwingli of thinking in concrete historical alternatives—but chose another, perhaps a better, way of discipleship.

Pennsylvania Dutch
Art Exhibition
at Bynden Wood

Pennsylvania Dutch Art

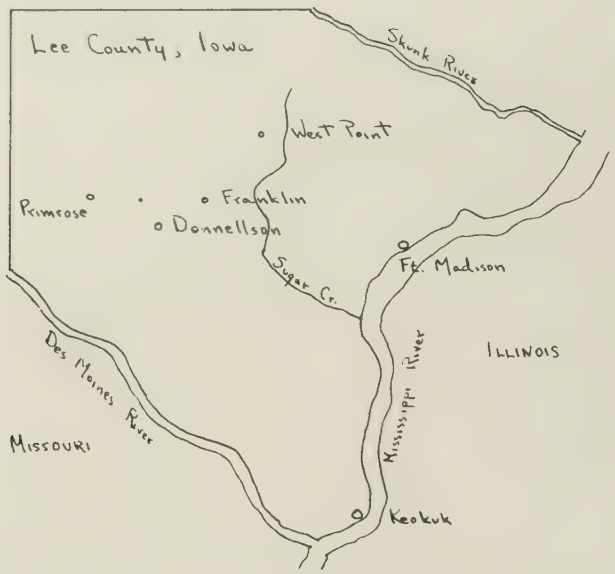
The paintings shown on these pages were exhibited by some two dozen artists of southeastern Pennsylvania, as part of the First Annual Seminars of the Pennsylvania Dutch County, sponsored by the Pennsylvania Dutch Folklore Centre of Franklin and Marshall College and the Bynden Wood Mountain Center.

While artists, playwrights, actors, and magazine editors have frequently exploited the Pennsylvania Dutch for the purpose of lampoon or ridicule, the local artists whose work is shown here have tried to present this graphic materially sympathetically and with warmth and feeling.

The *Pennsylvania Dutchman,* through whose courtesy these pictures are reproduced, states, "We Americans as yet have developed no art form. It might well be that folk art from the Pennsylvania Dutch County will prove to be the sound basis from which a true formal art expression may come."

MENNONITES SETTLE IN LE COUNTY, IOWA

BY VERNON NEUFELD



IN September of 1832 the United States government signed a treaty with the Sac and Fox Indians of the Northwest Territory; with the ratification of the document the following year, the settlement of the wilderness beyond the Mississippi River began. Pioneers took advantage of the rich forest land and plains afforded them and soon the domain of Black Hawk and his warriors became that of the white man. Settlers moving westward or pushing up the Mississippi were soon realizing a livelihood from the broad strip of land west of the river.

Early Settlers

It was not many years later that the first Mennonite family settled in this frontier wilderness in West Point Township of Iowa. "As early as 1839," a history of Lee County tells us, "a few families of this faith had settled in the neighborhood of West Point." John C. Krehbiel and his family likely were the first of the Mennonites to settle here coming in the fall of this year. Krehbiel, as many of the brethren who were to follow him, came to Iowa from the Palatinate of Germany. But he and his family were not alone very long for other Mennonites were soon moving into the area. These early families included those with the names of Deutsch, Bergthold, Herstein, Gram, and Leisy.

The Mennonite pioneers before 1850 settled along Sugar Creek near the town of West Point. Crude cabins were hewn from the bountiful timber that grew along the creek and the surrounding territory. The cabins "were made out of peeled hickory logs, the split part inside, and rough boards nailed over the cracks; no ceiling, and the roof steep enough to please any Hollander." As soon as the season permitted, the pioneers broke the sod and planted their corn, potatoes, and pumpkins.

During the 1850's the greatest immigration into the state of Iowa took place; in that decade, the population trebled. The Mennonites who came during this period, and there were many, began to settle farther away fro West Point, in the Franklin Township area and farth west, between Primrose and Franklin. This group, whi became the nucleus of the Zion congregation, was al from the Palatinate, many of them coming from Weie hof. Family names of this group included Krehbiel, Gall Eymann, Weber, Ellenberger; soon other Mennonit were living here with the names of Rings, Kaegy, Sch walter, Löwenberg, Hirschler, and Krehbill. By 18 there were two churches in exsitence, one near We Point and one west of Franklin.

Among the early Mennonites in Lee County, the were also a group of Amish from Germany who ha temporarily settled in Ohio and then moved on to Iow These people also located along the strip of land borde ing Sugar Creek in the West Point and Franklin Tow ships. There was little intercourse between the two grou of Mennonites, though in later years there were instanc of inter-marriage; J. C. Krehbiel, for instance, marri the daughter of the Amish minister, Christian Rab After the Amish congregation was dissolved in the 1860 a few became members of the Mennonite group.

Mennonite Churches

As early as 1845 the group of Amish who lived in t West Point-Franklin area was organized into a churc Though the group was small, it was blessed with amp leadership throughout its existence. The largest membe ship of this group was reached in 1855 when there we fifty members. Soon, however, the settlers began movi to other parts of Iowa and to other states—a patte that was to be followed by the two other Mennoni churches in the county. Shortly before 1870 the Ami organization was dissolved.

About the same time of the Amish organization, t other Mennonites of West Point felt the need of bandi together into a congregation. An attempt to form a chur and begin services in 1845 was thwarted by the murd of John Miller, the minister they had called and w was to preach his first sermon there the following da The organization was not affected until four years lat when in 1849 a group of fifteen men elected two ministe from their own number. John C. Krehbiel, one of tho chosen, served the church until his death in 1886. A lo process of migration of the members to Illinois a Kansas brought about the disolution of the church abo ten years later.

Early settlers built stone houses such as home of Walter Koller. Zion Mennonite Church of Donnellson.

ıer Mennonite church which also failed to con-ro the present was founded a few miles southwest st Point in the town of Franklin. This group, build- church in 1868, was in existence for about twenty after which services were discontinued because were so few families remaining. Though the West and Franklin churches were disbanded, those who re were influential in the formation and support ıer congregations, as in Summerfield, Illinois, dridge and Halstead, Kansas, Deer Creek, Okla- Reedley and Upland, California.

e Zion Mennonite Church of Lee County was or-d in the fall of 1851 with five families participat-lenry Ellenberger, minister, Jacob Krehbiel (I), Galle, Jacob Eymann, and Peter Weber. During xt year there was such an influx of new families he rural school house in which they were meeting l inadequate. For some time the group met on ate Sundays in a neighboring church, but, this too g unsatisfactory, they built and completed a stone ı of their own in 1855, located about two miles west of the present city of Donnellson. The base-of this church served many years as a class room for the Zion parochial school. In 1880 a second church structure was built on the same plot of ground and a separate building was constructed to house the school. In 1909 the present house of worship of the Zion church was dedicated at its new location in the city of Donnellson; the old site in the country was retained as a burial ground.

Henry Ellenberger served the church as its first minister. He was soon assisted in this work by three other ministers who migrated to this area in 1852, David Ruth, Jacob Schnebele, and Jacob Krehbiel (II). It was Krehbiel, however, who took the burden of the work because of Ellenberger's age and poor eyesight. In 1861, following the death of Krehbiel, the congregation chose by lot the young man who had been teaching their children in the Zion school for eight years, Christian Schowalter; he faithfully served the congregation for more than forty years. Others serving the church as ministers have been P. P. Hilty, Elmer Basinger, J. E. Kaufman, Carl J. Landes, Delbert E. Welty, Adolph Friesen, H. E. Nunemaker, Arnold Nickel, and the present minister, Vernon Neufeld. When the Zion church celebrated its centennial during Thanksgiving week in 1951, six of the former mini-

Farm home of Harry Krebill and farmers spraying field of corn, principal crop in Iowa.

sters now living were present. The membership of the church now stands at 220.

The Lee County churches played important roles in the planning and formatian of conference work. As early as 1853 the West Point and Zion congregations had met in conference with the purpose of working together more closely. In a second meeting held in the Zion church on March 21, 1859, it was decided to extend invitations to other Mennonite congregations to join in a general conference of Mennonites. Such a conference was held in West Point on May 28 and 29, 1860, with three Iowa churches (West Point, Zion, and Polk City) and one Pennsylvania church represented. Thus the General Conference Mennonite Church came into existence with the ambitious task of a "union of all Mennonites of North America" and the purpose of united work in missions. It was through the influence of such men as Daniel Krehbiel, J. C. Krehbiel of West Point, and Christian Schowalter of Zion, as well as John Oberholzer of Pennsylvania, that this union was begun.

The Western District Conference (later the Middle District) also held its first session in the Zion church; this was held on October 4 and 5, 1868, with five churches from Iowa and Illinois participating. The formation of such a conference was found necessary when the General Conerence became too wide in scope to meet local needs.

Educational Interests

Shortly after the Zion church was organized it became the desire of the members that some means should be provided for the education of their youth; they were accustomed to having adequate schools in Germany. In the fall of 1852 it was unanimously agreed to call a Christian teacher to organize and take charge of a church school. A call was extended to Christian Schowalter who was then teaching in Ashland County, Ohio; he accepted and arrived the following year in time to open the nine-month school term on August 2, 1853. The constitution drawn up at that time called for the following instruction:

Instruction in the Word of God, the catechism, selected hymns from the hymnal and especially Bible history, German grammar and reading, penmanship, spelling, composition, oral and written arithmetic, music, geography and history, and nature study. The expenses of the school at first were met by voluntary contributions, but for the second school term it was decided to raise half the expense by means of a fixed tuition and the remainder by taxation of the church members' property. At times there were as many as a hundred children between the ages of six and thirteen enrolled. For many years the children received all their education in the Zion parochial school; later, they attended both public and church schools, going as long as eleven months a year. The German school, as it was called, continued until 1917; Christian Schowalter served as teacher until 1888, with the exception of the two years he was teaching at Wadsworth, Ohio. All three Lee County Mennonite

Christian Schowalter served Zion Mennonite Church f forty years, first as teacher, then also as elder. He w instrumental in the founding of the General Conferen and for two years taught at Wadsworth Seminary.

churches conducted parochial schools at various tim with varying degrees of success.

Educational interests were also extended beyond t local churches, for the leaders, Christian Schowalt J. C. Krehbiel, and Daniel Krehbiel, were active in hel ing to form the Mennonite school at Wadsworth, Oh Even before the General Conference was organized, Da iel Krehbiel had suggested that the Mennonites shou establish such a school. The Iowa men worked tireless until the Wadsworth school opened in 1868. It was w great reluctance that the Zion church released Sch walter, their minister and teacher, in order that he ser as principal and teacher of the new institution during first two years in 1868 and 1869.

The Mennonite Community Today

Today, there are no Mennonites living in West Po or Franklin, the location of the first Mennonite sett ment in Lee County and in fact in Iowa. All have eit moved to other localities or have become associated w other groups; a few Mennonite names may be found the area. The Mennonite community in Lee County tod is found farther west and south, near the site of the fi church of the Zion congregation and in the city of Do nellson. The majority of Mennonite farms are loca about the Zion burial grounds, the location of the chu for over fifty years.

Schneble (1799-1878), an early minister of the Zion Church.

e Mennonite names found in the Zion congregation uch as they were at the founding of the church a ed years ago. Loewenberg, Krehbiel, and Krebill ames that predominate and stem from the settlers 1850's; some Krehbiels, however, migrated here There are also such names as Weber, Hirschler, , and Gaile. A number of non-Mennonite names so found as a result of marriage.

e community is predominately rural. With few ions, the members of the Zion Mennonite Church armers or retired farmers. Even Donnellson, the g center for the community, is entirely dependent an agricultural economy, having numerous imple- dealers, two blacksmith and welding shops, feed eed stores, the soil conservation and the extension e offices. The primary crop of the area is, of course, corn. Very little of the corn is sold as a cash crop rather fed throughout the year to hogs. These two odities, corn and pork, make up the principle farm ce of the community. In addition, oats, soy beans, nd small grains are grown. Dairying, at one time of every farm, is almost a thing of the past; some are still being raised, but for beef rather than milk. e land farmed in the community is of slightly roll- ontour; some of it is very flat while some is so that it is retained only for pasture. There is still some timber land in possession of the farmers, which is often used as pasture for cattle. The farmers are faithful in carrying out good farming practices; crop rotation is carefully maintained; practices to prevent erosion are also followed by many. A number of ponds have been constructed recently; some tile drains also have been installed.

A number of Mennonites live in Donnellson, a small rural city of approximately 650 residents. The city was founded after the Mennonites had settled in the West Point and Franklin townships; it was developed along the Burlington railroad that extended westward from Ft. Madison. A few of the residents are business men; two feed and seed stores in the city are owned and operated by Mennonites—Donald Krehbiel and C. R. Wolfe; A. D. Krebill, Wolfe's father-in-law, who now sells insurance, has been a business man in Donnellson for almost sixty years. Many of those living here, however, are retired farmers.

So after a stirring history of over a century, the Mennonite community in Lee County still prospers, in the blessings of a rich heritage, a firmly established church, and a fertile plain. As this community has given much in the past, so it surely shall continue to do in the future.

FIRST MENNONITE CHURCH, NEWTON

(Continued from page 153)

children and young people, numbers 1176. In the first fifty years 758 had shared at some time as full members of the congregation. At the sixtieth anniversary the number was 1073, and on January 1 of this year it was 1685, beside the children and young people and the many visitors we gladly welcome every Sunday, many of whom we hope will eventually join and fully share in the great work the Lord has for the First Mennonite Church.

The church is in a healthy growing condition. Its membership by decades is as follows. In 1878, 30 charter members joined the church. January 1, 1889 the membership was 126; January 1, 1899—197; January 1, 1909—212; January 1, 1919—251; January 1, 1929—342; January 1, 1939—555; January 1, 1949—755.

In looking back over the seventy-five years our hearts are filled with deep gratitude to God as we join in the words of the Psalmist, "O, that I may make the voice of thanksgiving to be heard and tell of all Thy wondrous works." To Him alone glory and honor is due.

As most congregations, ours too has experienced periods of storm and stress. There have been trials and difficulties, temporal and spiritual, yet over all we can say to the glory of God, that by His grace the church stands today a living monument to His name's honor and glory, having built throughout the seventy-five years of its history upon the one rock foundation, Jesus Christ, the same yesterday, today and forever. May Christ in everything have the preeminence.

Seed bed preparation in western Kansas showing a 20-foot one-way and 33-foot unitiller.

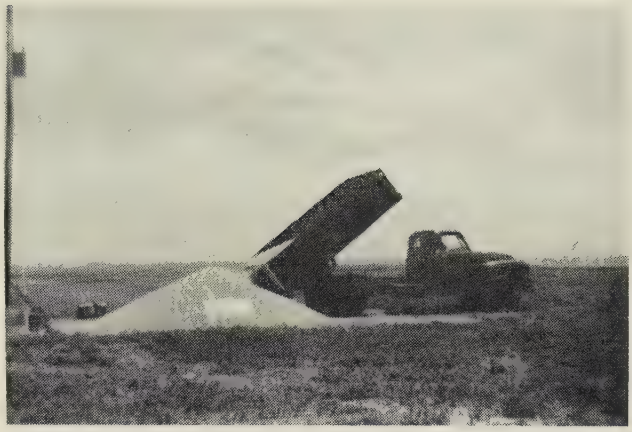
A WESTERN KANSAS MENNONITE SETTLEMENT

BY J. W. FRETZ

THE Mennonite settlement centered in the Meadows Mennonite Church located in the diminishing little hamlet of Mingo which is situated twelve miles southeast of the town of Colby and sixteen miles northwest of Oakley illustrates an interesting phase of the process of peopling the prairies of Kansas. The migration to Thomas County is one of the more recent episodes in a long line of Mennonite settlement efforts and was occasioned by a familiar set of causes. There was overcrowding in the home communities which drove up the price of land so that the poorer families were unable to bid successfully. There was the desire on the part of parents of large families to keep their larger family units intact. There was the spirit of adventure; the lure of cheaper land in new areas and the attractiveness of pioneering on new frontiers. The Thomas County settlement is interesting not because it is unique but because it is typical. A look at the development of this Mennonite settlement yields a clear picture of the experience of many other Mennonite settlements throughout the United States and Canada.

Those who came to Thomas County did not do so in any organized sense or as a part of a mass movement. They came as individual families or in small groups of families. While the settlement did not begin to take shape corporately until the twenties there were individual Mennonites who owned land in Thomas County as early as 1904 and 1907. Most of these owners never lived

The Frank Goossen family contributed a number of settlers to the growth of the community in Thomas County.



Endless fields of golden wheat constitute the chief scenery and farm wealth of northwestern Kansas.

land but had bought it as an investment. The County settlement took shape early in the twen- February of 1920 J. J. Franz, J. R. F. Schmidt, Pankratz, and Heinrich Schmidt from Goessel, went to Thomas County to look for land at the on of Peter Dahl, a Mennonite who had at that eady purchased land and described it favorably *Vorwärts*. These men were favorably impressed mediately bought a half-section each, paying in ghborhood of $50 per acre. The combined popula- these four families amounted to thirty-five, seven of which were children, indicating an aver- seven children per family. This large nucleus im- ly attracted additional families from the Goessel nan, Kansas areas. After the harvest of 1921 the . Franz and Gustav Frey families moved to s County. Heinrich Gaeddert's came soon after. the Jacob Richert family and the John C. Willms moved west. By this time the Mennonite group ed fifty-one people. The steady migration to s County slowly convinced still others to come.

mall Mennonite Brethren congregation was estab- about this same time a little northwest of the General Conference group. This group however later broke up, some returning to their former homes and some joining the local General Conference church.

Following the original settlement of these families came the gradual development of community organizations. Already in 1920 a regular Sunday school was organized. In 1922 efforts were made to organize a church but no congregation was formed at that time. Subsequent developments delayed organization for fifteen years. In 1926 a second group of newcomers strengthened the earlier group. Frank Goossen, with a family of ten boys, of Hillsboro, Kansas, a member of the Alexanderwohl Mennonite Church, investigated Thomas County as a possible place of opportunity for his large family. Frank D. Goossen, his eldest son, bought a quarter-section for $35 an acre in October, 1925, and moved on the land in May of 1926. In 1928 his brother William moved to Colby. In 1929 another brother, Alvin, journey westward. In 1931 a father-in-law to Alvin, Peter J. Franz, and another Goossen brother, Abe, joined the settlement. Thus, additional families have kept coming up to the present time, with the exception of the interruption due to the dust storms in the depression years. The steady stream

The J. C. Willems family and the Willems' windbreak plantings of Russian olive and Chinese elm.

of newcomers to this particular community includes such families as that of Cornelius Goossen, who came in 1945, Arnold Nickel, also from Goessel, who moved to this community in 1946, George Wiens, from Meade, Kansas, who came in 1947, Abe Ratzlaff, from Hillsboro, Jake Koehn and Virgil Buller, from Oklahoma, and Marvin Schmidt, from Liberal, Kansas, all of whom arrived in 1949.

This in brief is the picture of how a community gradually builds up by a steady stream of settlers. If the first settlers are successful that report spreads and additional ones are attracted. It is interesting to note that not all of those who came to this Mennonite settlement in the earlier years remained. A number of families left the community, most of them perhaps because of the severe conditions during the depression years. One finds such names as the following among those who left the community: Schmidt, Gaeddert, Neufeld, Buller, Reimer, Richert, Pankratz, Groening, Schierling, Buchmiller, Dahl, and Patzkowsky. Some of these left already in the early twenties. Some had paid too much for land and with the coming of the depression could not meet their obligations. In addition to those coming from Hillsboro, Goessel, and Inman, several also came from Buhler and Elbing, Kansas.

Describing the coming of the various families is only a superficial account of community building. The labor, the dedication and the sacrifice that these people put into their life efforts is the real story of community building. As indicated from the beginning a Sunday school was organized, and worship services were regularly held. In 1936 a congregation was formally organized with eighteen charter members. In 1938 the vacated Mennonite Brethren church was secured as a place of worship instead of the old Antelope school house. The congregation continued to grow, until in 1952 it had a membership of eighty-two, a gain of forty-two members within the last four years since Walter H. Regier has become its pastor.

The congregation dedicated a new 72 by 32-foot brick church building on November 30, 1952, built at an expenditure of about $22,000. Members of the congregation contributed most of the labor. The church has a capacity of 240. Besides being equipped with a gas forced-air heating system and a modern kitchen, the building also provides three Sunday school rooms, modern rest rooms, a drinking fountain, two cloak rooms, a mother's room, a minister's study, library, and a choir loft. Another large room in the basement is suitable for receptions.

From this center of spiritual power radiate other activities in the community. It is, however, the center of the community life and the fountain of strength for its members. Practically all of the first settlers who came to Thomas County bought unimproved land. They had to convert barren places into livable homes. Many of them built crude sod or basement houses. They struggled through difficult and uncertain first years but today they have built well and have prospered. The homes are modern and attractive. A few concrete illustrations will make clear the economic progress that these settlers have made since they came to Thomas County.

One of the Thomas County settlers came from Goessel in 1929. He rented three quarter-sections of land and lived on it for twelve years, finally buying another half section at $21 an acre with a few improvements in 194 Since that time he has built a modern house, enlarged his barn, equipped a machine shop, and bought a com plete set of farm machinery. He beautified his homestea by surrounding it with a shelter belt and a small orcha of fruit trees. An irrigated garden provides abunda food for the table. He now farms and owns debt fr one section of land and rents an additional eighty acr which he in turn makes available to the minister wi works the land with the help of machinery loaned fro members. In addition to establishing himself, he ha assisted one other family to locate in the community b buying a quarter of land and renting it to the newcome

Another pioneer with a family with eight childr came to the Oakley area from Goessel in 1946. In Goe sel he had been farming eighty acres of his own an renting an additional eighty. He was faced with loss the rented eighty, and with a large family would ha had a hard time supporting it even with 160 acres. Thomas County he owns 160 acres and rents 1,150 mor This man and his family owe their start to one of t older established Mennonites who helped them by pr viding land on which to make the new beginnin The children have a chance to get an education and ha an opportunity to work. One of the girls works as lawyer's secretary and another serves as a sales girl Oakley.

These are only a few illustrations of the way in whi people move into a new area to establish a growing co munity. Behind their establishment is the unseen wo and thought of other consecrated church and communi builders. Successful Mennonite settlements are not acc dental. They require leadership. Among the outstandi leaders in the Thomas County Mennonite settlement Frank Goossen. He was the oldest of ten sons and th the "big brother" all his life. He is still very much th in the Thomas County area. He has helped directly an indirectly to build the Mennonite community by assisti

From pioneer days to modern times in western Kansas.

o secure land and equipment with which to begin. eves in a diversified farm program and has rated the success of his theory through the years. ung man he tried the carpenter trade but always to farm. After trying it for two years in Marion C. R. Voth persuaded him to come to Thomas for which he has never been sorry. He purchased er section of unimproved land on which he first small "A" house in which he lived for a number s. He used a wagon body for a chicken house. he farms more than two sections of land, besides rch and community responsibilities. He drew up or the new structure of the Meadows Mennonite and served as a member of the building committ- l it was completed. As an active community work- s a member of the Great Plains Electric Coopera- sociation at Colby as well as a member of the EA Board of Directors since its organization. He organize the Mingo Cooperative Grain Company e Thomas County Farm Bureau, and was also the organizers of the local Production Credit As- on and of the Mingo Cooperative Oil Company.

1950 he received Kansas balanced farming and living certificate of award sponsored by the Kan- te Chamber of Commerce, Kansas State College culture, and the Colby Chamber of Commerce.

contour of the land in the Thomas County area a gentle, rolling nature. The settlers have made out of barren prairies by erecting comfortable and surrounding them with gardens, trees, or-

Mr. and Mrs. Walter H. Regier, Charles, Jerry and James.

chards, and fences. Land values have risen from $25 an acre in 1940 to $100—$125 an acre at present. It was estimated by several of the community leaders that the average farm investment represented between $15,000 and $20,000 dollars. These men agreed that one could be rich one year and a beggar the next, although most families who came here poor are moderately comfortable at the present time and it is doubtful whether this area will again sink to the dust bowl depression year levels because of the newer methods of farming, the greater population growth in the area giving it more balance and stability, and because of the government program of supporting prices.

erior of the Meadows Mennonite Church built by members of the congregation and dedicated Nov. 30, 1952.

Samuel Ferdinand Sprunger of Berne, 1848-1923.

SAMUEL FERDINAND SPRUNGER

Pastor -- Conference Worke

BY EVA F. SPRUNGER

"THE teachers shall shine as the brightness the firmament and they that turn many righteousness as the stars forever and eve These words of the prophet most ably describe the l of Samuel Ferdinand Sprunger who served as leader a pastor of the Berne Mennonite Church for more th thirty-three years. In the history of Mennonite conf ences, general and district, in foreign and home missio he was also a prominent personality.

Coming to America

Sprunger was born October 19, 1848 at Münsterbe Canton Bern, Switzerland, the only child of his fathe

S. F. Sprunger responded readily to conference obligations. With Joel Welty (resting arm on Sprunger's shoulder) a others he attended the General Conference sessions meeting such other leaders as David Goerz (right).

S. F. Sprunger, pastor, and I. A. Sommer, editor, shared the study of S. F. Sprunger for many years.

marriage. When he was fifteen months old his
the former Magdalena Rüfennacht, passed away.
pring of 1852 little Sammie came to America with
er Abraham (better known as *der alte Mann)*
other members of their family and settled in the
now known as Berne. Since the family was very
s brother Abraham Jr., had to work at different
n the community. His sister, Anna, kept house
father and Sammie. At the age of eight, Sammie
orking out, too. He helped his brother three years
er that helped various families, when he was not
at home.

mie was full of life, fond of clean fun. He was
riendly, and absolutely honest. His friends held
high esteem and recognized him as the leader of
oup. Even as a boy he was a fluent speaker with
strong voice. This, together with his power of
and clear thinking, made him an excellent de-

Choosing a Minister

ose days when the need for a new minister arose,
rch followed the usual custom of electing one by
August 23, 1868, the Mennonite Church at Berne
h an election. The members of the congregation
ivileged to nominate candidates and seventeen
nen were nominated.

Armendiener, Christian B. Lehman, gathered
nd placed them on a table at the front of the church. In the *AUSBUND* he placed a slip of paper on which he had written, "*Herr aller Herzen Erkenner, zeige an welchen Du erwählet habest.*"

One of the seventeen men was Samuel Ferdinand Sprunger, known to every one as 'Sammie.' The person who had nominated him was his sister, Elizabeth (Mrs. C. P. Sprunger).

When Sammie passed by the table he picked up a book, laid it down and picked up another one. That act changed the future history of the church in a most unexpected manner, for by selecting the second book Sammie was chosen as the new minister.

Sammie had been baptized three years earlier by his brother-in-law, Peter S. Lehman, but he had not had a deep religious experience.

Prior to the service Sammie had been asked what he would do if the lot fell on him. He replied that he would not accept it. Others said he planned to go away to study. He had had very little schooling and he felt ill-prepared for such responsibility. He was not happy to be a candidate but after he was chosen he accepted his election as the will of God and almost immediately entered the spirit of it with all his heart and soul, and determined to prepare himself for his divine calling.

Attending School

The church did not believe in a specially trained ministry and almost everyone was opposed to his intended studies. Christian Baumgartner encouraged him

(Left) Sprunger in his student days at Wadsworth and (right) with I. A. Sommer who, as editor of the *Bundesbote* and *Kinderbote*, lived with Sprunger.

to go. He knew the handicap of being able to speak only in the Swiss dialect and he advised Sammie to attend school at least long enough to be able to speak the High-German correctly.

Wadsworth Seminary, Wadsworth, Ohio, had been completed so it was natural to turn his eyes longingly toward this school. With Baumgartner's encouragement it was finally decided that he should go, and it was no doubt a red-letter day when his close friend, Jerry Luginbill, drove him all the way (about 200 miles) with his father's horse and buggy.

The first impression on entering school had a depressing effect upon him. There he found the teachers wearing coats fastened with buttons instead of hooks and eyes, a lay-down collar instead of a standup one, in fact, their apparel was in harmony with what men wore in general at that time. At first he wondered what he could possibly learn from that group. He was unhappy and felt like running away. He wisely decided to stay until after the arrival of the new teacher, Carl Justus van der Smissen. He soon found to his joy and satisfaction that it was the right place for him. In his warmed heart a new religious certainty was born. He had a new vision and he followed that vision with service, an essential of Christianity. He often said afterwards that he now really began to live.

During vacation time Sammie, with three of his fellow students, stayed at Wadsworth. He had no parental home that expected him and but little money to spare for travel. He worked in the harvest field where his services were sought as a good 'cradler' and he was otherwise a very handy man on the farm. In manual training at the school he proved himself as a proficient carpenter.

His evenings were spent in company with Professor van der Smissen and William Galle with whom he shared experiences. His close contact with the former developed into one of the pleasantest friendships of his life and with him he corresponded regularly.

Returning Home

When Sammie had been at Wadsworth a year and a half he returned home for a short visit. The time was Good Friday. Every one was anixous to see and hear him but when he appeared they were unprepared for what they saw. He carried a Bible under his arm and he was utterly changed in appearance. No longer did he wear his homemade coat with a standup collar. His new coat was too long, and it did not have the right cut. He wore a stiff white collar and a white shirt with a black stripe. He wore a supposedly silver watch chain, a very thin chain about ten inches long that had cost him fifty cents.

It had been customary that the one who gave a testimony always remained seated. When Sammie was asked to give his testimony he stood. The congregation was silent, it was a breathless moment. He now spoke High-German; he elaborated on the text and preached a sermon.

This was something new—listening to a student and the youth of the church enjoyed him. He made a good impression upon them. Those who favored him said "Sam need not return to school, he can already preach good enough." Sam insisted that he had just begun to learn and he returned to Wadsworth where he was graduated in 1871, a member of the first graduating class.

F. Sprunger at 94, and S. F. Sprunger in his latter
(Right) The Foreign Mission Board at Beatrice in
owing S. F. Sprunger as a member (left, seated).

en he returned to Berne to take up his duties as
ster he met much opposition and fierce controvers-
the church. He became discouraged, and to make
s worse, rumors reached him that his fiancee,
ine Luginbill, was turning against him because
new ideas. This, however, was not true and after
nool debts were paid they were married October
2. The church did not pay a preacher so *der Sam,*
was now called, taught school. According to re-
ne was an excellent teacher.

As a Young Minister

a minister he tried to bring his congregation nearer
d. He stressed change of heart and righteouness.
ed to make it clear that Christianity is not a re-
of proper dress, not a religion of rules, but one
ine example. But his daring revolutionary methods
ed many of the people. So it is not surprising that
urch divided into two temporary factions with one
ng a more liberal church policy and the other
ng to the old order. It is a sad story but very
n. Opposition became so great he was not allowed
ach in the church so he accepted the kind invitation
ristian Baumgartner and his congregation to preach
church in French Township.

me of the young people of the Berne church fol-
Sam, and later on demanded that he be given the
the Berne church on alternate Sundays, so it came
that on one Sunday he preached in the Baum-
r church and the next Sunday in the Berne church.
as called *der klien Spitzbub* by some of the oppos-
ction and even though they would not go to hear
hey wanted to know what he said. Many opposed
itterly.

th sides were equally determined and both had
convictions. The solution seemed impossible and
der Sam decided to quit and go where the people
not so narrow-minded. His wife, however, decided
best to stay in Berne, that he could not be certain
uld not have to go through the same thing else-
. So he made up his mind to stay and see the issue
gh.

Transforming a Congregation

The course did not run smoothly but God gave wisdom, discretion, and necessary firmness to His servant and through His grace *der Sam* became the instrument in accomplishing a work necessary to the existence of a stronger church, and he saw the reuniting of the two groups into a larger and more tolerant church which eventually evolved into one of the largest Mennonite congregations in the United States. Much was gained in having a determined young preacher. If no higher lights had come in to rouse them to nobler things it is more than likely that the church would have been lulled into a deadly slumber.

During Sprunger's ministry the ruling principle of all his decisions and activities was always, "How would my Lord and Master have me decide this question or solve this problem?" or "How would the kingdom of God be best furthered?"

He possessed a great organizing and executive ability. Although he visited his large membership but rarely he was well informed about what was happening in the everyday affairs of his members. He had his finger on every pulsebeat of the church. He organized the Sunday school early in his ministry and was its faithful superintendent for thirty-two years.

In his preaching he had no sympathy for sermons that did not have a definite Biblical foundation. His vocabulary and sentence structure were so simple that every person could easily follow him. His logic was so convincing and his analysis of human character so piquant that it won the admiration of the keenest of intellects. His delivery was forceful with more of explosive intensity to it than warmth. His hearers went away, not congratulating themselves for having heard a "fine" sermon, but with their conscience pricked and challenged to better living. When he was a small boy he observed that his father considered the Lord's Supper as a very holy matter. On Saturday afternoon before the Lord's

Supper was to be observed on Sunday he did no work that did not have to be done, but prepared himself for the following day.

A Man of Conviction

Sprunger was a well-read man, a thinker, and intellectual leader of men, but above all, he was utterly devoted to God. He was a man of deep consecration, and as a preacher he was at his greatest and best. At times he had an absolutely unshakeable conviction. He thought that whatever convinced him must necessarily convince others. He was not afraid to express his feelings on any subject and this outspoken manner was embarrassing at times, not only to strangers but also to members of his family. Because of this outspoken manner he did not have the faculty of making one feel at ease in his presence. Also, he did not have the gift of being very friendly or obliging, yet he seemed to possess a certain drawing power.

In listing some of Sprunger's characteristics his successor included his sense of justice. After J. W. Kliewer was in the pastorate a comparatively short time, Sprunger announced publicly that from now on the members of the church should go to the new pastor for marriages and funerals. He did not want personal feelings to decide in these services but that which would most consistently work out for the good of the church. As a member of the Foreign Mission Board he insisted that gifts for missions should not be given because of friendship for this or that worker but because of the love for the cause. He argued that otherwise ill feeling between missionaries might arise because some would be more liberally supported than others.

Sprunger had a prodigious memory. While hearing an address or reading an article he would not only record it in his memory but while doing so would analyze it and register his mental reactions to it. Once he heard a sermon in the English language at Winona Lake, Indiana. He took no notes. Sometime later, at a conference session, a few minutes before the time for the service word came that the speaker of the evening could not be there. Who could take his place? Sprunger was ask to preach. He preached the English sermon he had hea at Winona Lake in German, giving full acknowledgm to the minister who had first preached it.

The present church of the Berne Mennonite congregation.

Conference Work

Sprunger's name became a familiar one in the ent conference early in his career. His work in conferen committees began in 1872 and continued until 19 Sometimes he served on more than two boards at t same time. He served on the Foreign Mission Boa from 1884 to 1887 and again from 1896-1917, on t Publication Board 1884-1893, and also on the Hom Mission Board for many years. Among the many co mittees on which he served were the committees to dra the conference constitution, the committee to revise t catechism and the committee to publish the *Gesangbu mit Noten*. (He arranged hymn No. 20 and wrote t words for No. 574.) He edited the German Sund school quarterly 1889-1920 and the *Bundesbote Kalend* 1886-1922.

In the district conference a similar record could given. He was the first president of the Middle Distr Conference after it was organized in 1888. He continu in that office until 1895 when he missed the conferen due to illness in his home. In 1897 and 1898 he aga served as president. He was prominently involved in t organization of the conference and its activities, partic larly in its home mission work.

Sprunger served the Berne church as active past from 1871-1903, 1911-1913, and as supply pastor 191 1919. He preached his last sermon September 14, 19 from the text John 10,28.

Among his notable contributions to the church a implanting of the missionary spirit, promotion of tem erance and high moral standards, Bible knowledge, a elevation of church music. Other points stressed w truthfulness and punctuality. His lessons in punctuali show results even today. When it is time for the last b to ring one can see people running toward the chur from all directions.

Sprunger was not in good health the last twe years of his life. He suffered an injury to an eye wh necessitated an operation in 1902, and early in 1903 suffered another injury when late one afternoon he f while chasing some chickens and fractured a hip. never fully recovered and ever after had to use a ca His last years were years of severe and uninterrupt physical suffering, yet very few except his most intim friends ever heard him mention his burden. He said did not know what good he could do others by burden them with his trouble. At last after years of weary wa ing the end came November 16, 1923. The immedi cause of his death was pneumonia.

He and Mrs. Sprunger were the parents of ten ch dren. He was the last to go from his father's family a the first from his own family.

THE GREAT COMMISSION

By ROLAND H. BAINTON

HIS article deals with the spread of the Anabap- tist movement in Hesse. The documents for this area have only lately been published in a volume the diligence of German scholars and the gen- of American Mennonites. In a moment we shall in a running review of the documents in this re- volume. First, however, a word of introduction rder.

The Anabaptists in Hesse

situation of the Anabaptists in Hesse was pecu- here they were not put to death, due to the scru- Philip of Hesse. This is genuinely remarkable e Philip feared the revolutionary Anabaptists and tically did not agree with the non-revolutionary. s no pacifist and was very prompt to suppress any nt insurrection. During the Peasants' War he re- d that had he not been quick on his toes in four he peasants would have overrun the land. He was ost militant of the Protestant princes and desired n a league of armed defense for the evangelical To that end he sought to unite Luther and Zwingli ought them together for a conference at his castle rburg. Luther was much opposed to any military res on behalf of the gospel and perhaps for that was resistant to agreement with Zwingli. Yet, the conference failed, the military zeal of Philip ot quenched.

One can understand that such a man would have no truck with Anabaptists of a revolutionary tinge. There were such. Hesse bordered on Saxony where the Peasants' War had been incited by the firebrand, Thomas Müntzer. Though he had been executed some of his followers were at large, among them Melchior Rinck, the leading Anabaptist in Hesse. One is not to assume, of course, that after the debacle Rinck continued to harbor the revolutionary views of Müntzer, but his record made him suspect. Anabaptism thus operated in an atmosphere vitiated by the excesses of the saints militant. And when the peaceful party was well on the way toward living down the ill repute, another discrediting episode flared up in the town of Münster in Westphalia when the revolutionaries on the rampage seized the city and proclaimed there the new Jerusalem. Catholics and Protestants combined to suppress the "saints." The city fell and thereafter Anabaptism survived only in its peaceful branches. But the fears of the populace were not easily allayed. Echoes of Müntzer and the Peasants' War reverberate through the documents after 1526 and of Münster after 1534-35.

All the more one wonders why Philip of Hesse refrained from extreme measures against individual Anabaptists. For one thing he understood the difference between the revolutionary and the peaceful and insisted that not all Anabaptists are alike. The defense which Philip gave for his leniency was always that he could

Roland H. Bainton (second from left) at supper given in his honor during Menno Simons Lectureship series.

not bring himself to put a man to death for his faith. In all likelihood he was also impressed by the demeanor of the Anabaptists. He was not himself irreproachable in his private life and perhaps felt all the more the incongruity of exterminating those who were sincere in faith and upright in life. The Anabaptists aspired to be a church of the saints and put far from them all gluttony, drunkenness, adultery, gambling, and fighting. Impressed by the life, Philip would not execute for the faith.

Faith or Blasphemy?

But that was precisely the question. Were these Anabaptists being put to death for their faith? When banished, they refused to stay away, saying, "The earth is the Lord's and the fulness thereof." If then they returned after expulsion and were put to death, was it for faith or disobedience that they suffered? Again, if they were guilty of denouncing the Lutheran church service as idolatry, were they put to death for their faith or for scurrility and blasphemy? and if they refused to defend the country against the Turks, were they executed for their faith or as a political menace? Many felt that they were suffering not for their faith, but for blasphemy, sedition, and disobedience. But Philip was unshakeable: "I cannot bring myself to put a man to death for his faith." He tried everything short of death and always contrived to find a way of avoiding the extreme penalty. First every effort should be made at persuasion.

That is why this volume contains the reports of so many examinations. There is much also besides: edicts of government, letters of Anabaptists, and so on. The arrangement is chronological, not topical. A word therefore about the main themes is in order. The doctrinal examinations inquire: What do you believe about original sin? What of baptism and baptismal regeneration? What do you think about the Lord's Supper? What of the Scripture? What do you think of the authority of dreams, and visions, and revelations? What is your attitude to the state, to war, property, marriage, and so on? What do you think of the magistrate, and has he any authority to use the sword? These questions come up over and over again. Then arose the problem of what the government should do about it. Should the Anabaptists be banished? Should their property be sold? Could they have the benefit of the sale? If they recanted, on what terms might they be received back? Were the children of Anabaptists forceably to be baptized and so on? These are among the questions we shall encounter.

The answers well validate the opinion of Philip of Hesse that Anabaptists were different. Hence he insisted they should not be treated alike. Every case should be individually considered and each Anabaptist should be reasoned with before anything else was done.

We shall find in these documents that some of the persons examined were queer, and perhaps even unbalanced. That may be because the odd ones got the most space in the documents. The sounder and saner sort were not probed nor persuaded at such length. Nevertheless we must recognize that those who have the courage a individuality to defy the pattern of their society a likely to be a little eccentric, and if subjected to pers cution, if driven from their homes, and threatened wi torture and death, they are likely to become emotional unstable. That is precisely what persecution does to pe ple.

But conceding all this, one marvels the more at t capacity of a man like Menno Simons to sift out t sound from the unsound, the stable from the eccentr and to give coherence and order to a movement whi might otherwise have bogged down in mere criticism an incoherent activity. One marvels also that, in the tee of persecution without and disruptive tendencies with Anabaptism spread until it became so grave an obje of concern to the authorities. The reason was the An baptist belief in the great commission that every memb of the community was bound to serve as a missionar Family responsibilities should not be suffered to imped This accounts for some of the marital difficulties e countered in the documents.

Mandates Against Anabaptists

To these we now turn. First we have two mandat against the Anabaptists. The initial one came in the ye 1528. This was a year before the death penalty for An baptists had been enacted for the entire empire by t Diet of Spire in 1529. It had been decreed at Zürich, ho ever, as early as 1526. The first mandate says, "Anaba tists will not baptize their children, they will not defe the fatherland, some of them justify Thomas Müntz they say that it is legitimate in the case of need to ta goods from other people." The reference is to the char that, according to the Anabaptists, if one were in dang of dying from poverty and somebody had unneeded pro erty, then one might legitimately take from him. As matter of fact this is good scholastic teaching to found in Duns Scotus and Thomas Aquinas. There nothing peculiarly Anabaptist about it, and the sa point was made by Catholics in the last war. A Germ friend told me that when people were dying for lack fuel a Catholic bishop had said, that to steal a little co from the town stores to save a child from death wou not be regarded as stealing.

But to continue. The mandate goes on: "Their teac ing is dangerous to the civil order; they must leave t territory; they may sell their goods and take the mon If they refuse, we will sell their goods and send the mon to them. Those who harbor Anabaptists are subject the same penalty as Anabaptists. Those who repent m be restored to the church." We see that banishment is t penalty here.

The second mandate came three years later—1531—a was therefore subsequent to the Edict of Spire which flicted the death penalty. We read: "If an Anabapt will be instructed, he may be left alone. In case of second offense he must make a confession before t whole congregation. For the third offense he will lose h

roperty. If he is obstinate he is to be banished of death. An Anabaptist who does not preach, ps quiet, shall be treated like the Jews who can- l property. Those who repent may be restored. after being banished come back, the case is to be nder advisement."

observes in this mandate that first they were l on pain of death. Then in a sort of footnote the qualification that "if they do come back is to be taken under advisement." In other words e not to be put to death but the case is to be re- o him, Philip at Hesse. He was responsible for this loophole.

Melchior Rinck

er these edicts we begin to have a number of ex- ons. First in 1528 comes the case of Melchior Recall that he had been in the Peasants' War, and n associated with Thomas Müntzer. He was ex- and claimed that at first Luther had had God's ut then came to be possessed of the devil and very antichrist. Rinck denied any body of Christ acraments. Then he was plied with further ques- Ie confessed that man was created in the image ; that man fell; that salvation now is possible rough faith in Christ. The examiner commented, ow, Melchior Rinck, if you believe all this, you ed with us as to essentials. Why then do you Luther, and rail at us?" Rinck gave no direct but he insisted that children do not have faith. miner replied that the children of unbelievers do e faith, but the children of believers do. Of course, not have reason, but reason and faith are not ie. Children can have faith without having rea- h, no, they can't," said Rinck, "Children do not faith from their fathers," and here he quoted Eze- t "sin is not passed on, and every man suffers for ." The examination was dropped, and Melchior vas kept in prison.

first examination was in 1528; the next recorded ation was in 1531. He had been in prison all that he warden made a report about him, and he was xamined. He was reproached with having left his e replied, "Is it my fault that I left my wife when ked me up here so long?" They accused him of been in the Peasants' War. "Well," said he, "I t I didn't start the Peasants' War." Then he came the question about his wife. Evidently he did er. "I was never really married to my wife," said ound out after I had married her that her father lly sold her to me. He gave her to me because he she would have more security if she had a hus- ut he still wanted to keep her at home to do the ork, and she wanted to stay home. If I should h her when she really did not want to be married that would be immoral. If a marriage is forced, fference is that from fornication, and why does ld insist that such a marriage be kept, whereas marriages contracted for truth are dissolved? I have not abandoned her; she has abandoned me. I have nowhere to lay my head and she won't follow me, but prefers to stay with her parents. Am I to blame that I have no fixed abode?"

Anabaptists and Marriage

He appears to be making two points. One is that if she had really loved him and wanted to be with him, she could have joined him in his missionary journeys, but because she did not, the responsibility was hers for deserting him. The other point was that even in the first place she had married him to please her father and not because of any union of hearts.

This leads me to a little digression about the Anabaptists' attitude to marriage which is highly significant. They were not altogether innovators of a new attitude toward love and marriage, but they did develop it. This statement calls for a little excursus in eariler Christian concepts, and here permit me to call attention to my recent article in two numbers of *Pastoral Psychology*, "Christianity and Sex, an Historical Survey," III, 26 (Sept. 1952), 10-26, 82. IV, 31 (Feb., 1953), 12-29. There appear to me to be three main attitudes to love and marriage in Christian history. The first may be called the sacramental. It is the view that marriage is a life-long relationship; that its primary purpose is having children—propagation; it is not a romantic relationship. People do not get married because they fall in love. In the Middle Ages in the west marriage was a family affair. One of its secondary purposes was the uniting of families and of family estates. Propagation and property were thus the two chief concerns. Virginity was esteemed higher than marriage, and, although a sacrament, marriage was somewhat disparaged. Consequently, although couples might become attached to each other after marriage, they certainly did not marry because already attached. Matches were made by families. Such was the general attitude to marriage in the Catholic Middle Ages.

Against this view there came a revolt in the courts of love in Southern France in the twelfth century. Here for the first time in history the concept of romantic love originated. Hitherto, falling in love had been regarded as a disease. Now it came to be esteemed as an ennobling passion. Almost a religious worship was directed to the woman. The courtier sang to her songs of lyrical adoration. But this love was extra-matrimonial. The courtier thought love to be impossible in marriage, because love must be entirely free, whereas in marriage love could be demanded as a duty.

The cult of romantic love began as the cult of adultery. It was not until the age of the Renaissance that the idea of romance was transferred to marriage. The first stage was to say that if young people fall in love, they should get married instead of having a connection. The next stage in the idea was to say that in order to get married they must first have fallen in love. Romantic love became a prerequisite for marriage. The last and

the final stage is to say that if they cease to be romantically in love, they should cease to be married. That is the Hollywood conclusion. Thus romantic love can become an unstabilizing factor with regard to marriage. It makes for refinement, for elevation of the woman; and it may also make for instability.

The third attitude to marriage stresses companionability, a union of spirit between husband and wife. It makes much of the common enterprise of marriage, naturally in the having and rearing of children, but more than that, even if there are no children, in some ideal enterprise or cause which the partners have in common. With the Anabaptists it was religion. They thought it improper to marry outside of the faith. The *Bund,* the covenant which man and wife have with each other, is not so important as the *Bund* which they have with God. Because they are united in the spirit and for the cause, they must be willing even to be separated from each other. They may have to go out independently on missionary journeys, though still united in heart and in the common endeavor. The Lord comes first; the cause comes first. The couple were prepared that either of them should go to martyrdom, and when separated the parting word was always, "Whatever happens, do not deny the Lord."

Here then is a picture of marriage which transcends the flesh and makes the union of spirit and devotion to a common ideal the primary bond. In modern secularized form it means the community of taste—a common interest in music, in art, or journalism, or something else. The religious form centers in loyalty to a common belief, a common ideal, a common religious community. The Anabaptists, later the Puritans, and notably the Quakers stressed this third attitude to the marriage relationship. These three attitudes of course, are not mutually exclusive, for the ideal marriage is sacramental, romantic, and companionable. Historically the three have appeared in dissociation. One of the great contributions of the Anabaptists is precisely this that they raised the question whether a marriage is a true marriage if there be not the union of hearts in a common loyalty to God. Of course, that raises the further question as to what is to happen if people are united legally and yet not united religiously. The Anabaptists said in that case there might be separation, but whether there could also be a remarriage was a somewhat debated matter. Some thought an unbelieving partner could be put away. Or if one were abandoned by the other who did not share the faith, then remarriage was permissible. But others thought the deserted partner should remain single as long as the other lived.

Coming of the Lord

We pass now to another examination which shows that among the early groups there were some filled with fervent expectations of the speedy coming of the Lord. This enabled them to endure much of the persecution to which they were subjected. On the other hand some became disillusioned with regard to predictions. Listen this story.

A certain man named Velten was examined, and sa that into the midst of their little company had com man named Frank von Grossenbach who talked of frightful scourge which would come upon the earth a then the Lord would come. Taking a bowl of water turned to this man Velten and said, "I baptize you the name of the Father and of the Son and of the H Ghost," and sprinkled him with water three times t ing him that from now on he must stay away from world, and even from the church, from marriages, a baptisms, and everything of the world, and should st all the time in his own house. "How then can I make living?" said Velten, "Do you think people will br me work to my own house?" "Oh, it won't last lon said von Grossenbach, "The Lord will come by Sa Michael's." When the Lord did not come on Saint Mic ael's day he said, "Well, he'll come at Christmas." "Wh he did not come at Christmas, I got fed up," said Velt "And I'm coming back to the church." In other wo there were some who under pressure or disillusionme returned to the established churches.

Next we come to the examinations of two men nam Rufus and Jacob. The ministers interviewed them at ve great length. We need not go into the replies. The co clusion is interesting. Since Rufus was not a citizen should be banished. Since Jacob gave some sign of softe ing, he was to be kept for more reasoning. If he we obstinate, and his wife and family wished to stay wi him, the goods should be sold and they might have t money. If his wife and family did not wish to go wi him, they could stay, and keep the goods, but he shou be banished.

Another examination was of a minister to learn wh he knew of the Anabaptists. He testified as follows: " my town away down at the end there is a wine mast who harbors Anabaptists. All summer, since he is do on the edge of the town, they have been coming to h winehouse, and holding meetings there. They slip in night, and they slip out again. The wine master den that he knows anything about the Anabaptists, but and his family don't go to church."

Articles were drafted of instruction on how to e amine Anabaptists; particular attention was to be giv to the point whether they were guilty of insurrection community of goods.

Next we come upon a renegade, who claimed to ha been an Anabaptist, and this is what he testified: "T Anabaptists go up to the top of some mountain and th brand themselves. The meaning of this sign is to be d closed only to fellow believers. On trial they are perm ted to lie." He claimed that the Anabaptists intend to start another Peasants' revolt. He confessed that wh some people had refused to give him hospitality he h murdered them. The Anabaptists, he claimed, practi sexual promiscuity.

of this was a pack of lies, but one can understand mage such testimony could do. All Hesse would dering what these people were like and what would f it all.

e is a report made to Philip of Hesse. A certain amed Valentine was banished. His wife was preg- Vhen her delivery came he slipped back into Hesse present. She gave birth to twins. The father would low them to be baptized. The children had died t baptism and were consequently damned. Then fe had died. Valentine was caught and examined. d, "The first child was born dead; the second lived ays and was not baptized for this is contrary to ire. My wife died in true love and friendship and faith."

re examinations. One of them took place after ünster affair in which some fanatical Anabaptists k pacifism and practised polygamy. The examiner ded: "Do you know anything about Münster?"

ow many wives is an Anabaptist allowed, and how have you?" "I don't know." (Rather odd!) "Who ey who go about burning the countryside?" "I don't " As a matter of fact in Holland there was a party the Batenbergers who actually thought to hasten ming day of the Lord by cutting down orchards urning barns. Confronted by these evidences of cal violence one marvels the more at the achieve- of Menno in gathering a sober people.

other question: "Do you think it wrong to kill?" This Anabaptist was plainly of the pacifist wing. xaminer sought to dissuade him: "Then what about am who with the sword pursued the four kings?" Anabaptist said he would not bother about Abra- He was sure that a soldier of Christ should not be ier of the world.

Reformers and Persecution

ilip of Hesse was frightened by the violent upris- Münster, and resolved to consult the ministers and ies round about for advice as to what to do with abaptists. The answers are here recorded. One of inisters, Adam Kraft, said, "The landgrave is right mpel those who reside in his territory to go to . They should not be allowed to disrupt the es. Their readiness to suffer fire, water, and the is of the devil. If adulterers, thieves and murderers nished, why should these folk go free? If those re possessed of the devil in the body are locked life, should we not lock up those who are possessed devil in the spirit? Yet if they are peaceable they not be executed but banished. The objection may t other people will then kill them. "Not necessarily," l Kraft, "for if they're peaceable they may be al- to live somewhere."

e city of Augsburg replies, "We have imprisoned, ed, banished and executed with the sword accord- the gravity of the case." Wittenberg, where Luther was, replied through Malanchthon: "First of all one should use the sword of the spirit against the Anabaptists, but if they despise this then the diseased member may be cut off." Here was a reference to the old work of Augustine that if a leg is gangrenous, it may be amputated in order to save the body. The memorandum continued that no one should be forced to the faith. "Correct," said Malanchthon. Nor could the church judge the secrets of the heart. True also that the apostles did not use the sword. "But we are not forcing these people to believe, but only to hear the word. As St. Augustine said, 'Compel them to come in,' and again, 'Better to love with severity than to deceive with leniency. We should not be guilty of unseasonable clemency.' Look at the examples on severity in the Old Testament," continued Malanchthon. "Look at the examples of Constantine, of Theodosious, of Justinian. These Münsterites have vicious ideas about marriage. Therefore the sword may be used against them."

The city of Tübingen replied that discrimination is to be used. Anabaptists may be punished even with the sword, but they are not all alike. The city of Ulm replied: "We don't think it proper to take life on account of faith. Those who recant we should receive back; the obstinate we should banish. If they won't stay away then put them in prison." So answered the magistrates of Ulm. The ministers said: "If the Anabaptists err only in Scripture and do not corrupt others, which is seldom the case, they are not to be punished in their bodies, but if they will not take an oath or obey the magistrate, they are subject to the sword." Jakob Sturm of Strassburg, the great school teacher, answered: "It is not a good idea to banish the Anabaptists to other regions for that makes trouble there, nor is it humane to keep them in prison for life. The best course would be to put them to work." Forced labor, in other words!

Philip's New Ordinance

Finally after all this advice Philip of Hesse issued a new ordinance. It began curiously by enjoining that on weekdays wine and beer might be sold only between three and five in the afternoon. Gambling and blasphemy and drunkenness were prohibited. Here was an attempt to meet the Anabaptist complaint that the established churches did not bring about ammendment of life. Then came the legislation against the Anabaptists: Those who reject infant baptism, who will have no magistrate, will not go to war, who deny the incarnation, who take more than one wife, who abandon a wife for another of their own faith, who have secret assemblies, these shall be imprisoned and instructed. If obstinate, they are to be banished. If they return, they are to be tried in a court of imperial law. The rebellious are subject to the sword. Nevertheless, although sentence of death may have been passed, is not to be executed but the case is to be referred to us." Still Philip was not willing to put them to death.

Then we have more documents and more examina-

tions. The letter of an Anabaptist had been intercepted in which he said, "I have been in England." The landgrave, therefore, wrote to Luther and Malanchthon saying: "You'd better write to Henry VIII of England and tell him to look out." They replied: "We think that Henry VIII probably knows all about this." Incidentally they added: "The Anabaptists flourish more in Protestant territory than in Catholic because the Catholics are more severe." Nevertheless they drafted a letter to Henry VII. This is interesting because we do know that Anabaptism went into England, and in those localities where Anabaptists flourished in the sixteenth century there were Congregationalists in the seventeenth. No direct contact can be established. Yet the possibility is intriguing.

Next, we read that an Anabaptist had escaped from prison. His wife was caught and examined. She said, "My husband told our little boy to bring a saw so that he could enlarge the hole through which the food was passed him."

Next, Philip of Hesse wrote a letter to the Archbishop of Mainz in outraged protest against the treatment accorded by him to the Anabaptists. A group had been imprisoned without food or water for twenty days, and one was dying. The landgrave received another report that by this time they had been imprisoned for five and one-half weeks without food and drink and now more than three were dead. Philip plead with the Archbishop to abstain from such inhumanity.

Butzer and the Anabaptists

Philip was all the more resolved that in his territory the utmost effort should be made at persuasion. To that end he summoned Butzer from Strassburg to come to Hesse and engage in disputation with the Anabaptists. A whole series of examinations and arguments follows.

A few examples: Anabaptist: "You do not practice the ban, and you do take usury."

Butzer: "We do have the ban. No church can be without it."

Anabaptist: "Well what about usury?"

Butzer: "Let's stick to the ban. We'll come to usury after a while."

"The ban," says Butzer, "should be exercised only by the congregation according to Matthew 18 and not by the minister, and you should not be disturbed if the minister does not presume to do that which is up to the congregation."

The Anabaptist avers that according to Luther the true Christians should be gathered together, but Luther confessed he had not done it.

Butzer: "What Luther meant was that he did not have enough people to carry out the whole program of Matthew 18 which requires that an offender be given a remonstrance three times. Only then is he to be brought before the elders and only thereafter excommunicated. To do all this requires numerous persons of whom Luther did not have enough." At length they reverted to the question of usury. Butzer said that 5 per cent was permissible, provided the enterprise had prospered. The Anabap thought no return should be taken on a loan.

At the close Butzer summed up his advice: "If A baptists are willing to return to the church, I would require them to go to the sacraments. They objec communicating at the Lord's Supper when the unwo are admitted. Don't press them so long as they have s ples, and don't require them to make a recantatio public, for in this case their own fellow Anabaptists upon them as apostates, and then they have deep sea ings of conscience. It would be better to receive t unobtrusively. By such gentleness they may perch be won."

"Incidentally," adds Butzer, "one reason why Anabaptists flourish is that the *Pfarrer are pfarrlä* that is the ministers are negligent of their parishes."

Considerable space is devoted to the examinatio the eccentric Mr. Sauermilch. The examining mini says: "Although I have examined some three hun Anabaptists this is the most remarkable case I've met. The only response to practically every question anybody can get out of him is that Scripture has ta him to forsake everything. Nothing else will he say. just hangs his head and looks doleful. At first he he was not baptized. He meant, of course, that bapt in infancy is no real baptism. I asked him his name. point here was that the name was given in baptis Finally he said the devil had christened him Kur asked about his wife. He said he had left her at Z I said, 'What's her name?' He said he didn't know n it used to be Barbara. I asked him about baptism. wouldn't answer. He did answer on military defense said he would not defend the land, that there is no g ernment except God. Asked about Christ and the Vi Mary he confessed that Christ is God's Son. Hence who follows Christ must be God's Son. That's all. I as him who was his teacher. He said God. If he were b ished would he stay away? Yes, he said he would, cause he did not wish to be an unwanted guest. He asked whether Matthew, Mark, and Luke and John the Word of God. His only reply was that it is eno to love God and one's neighbor as oneself. I asked whether he was not sinning in not answering all questions and trying to convert me. As for marriage said in our practice it is of the devil. He wishes to left in peace; has not taught anybody; has not bapt anybody, and has not been baptized. I asked him i would be willing to be baptized. That all depended, he, on whether faith came first. He had been impriso once, he admitted, had escaped, and had been captu again. He confessed that he had been with the Anab tists. I think his mind is confused. He is embitte against the Evangelical ministers and the governm It is very difficult to help those of this sort. They s to be bereft of natural reason, have a passion for mar dom, and think if they are not killed, they will not saved. Some of them claim that they are perfect,

eed to pray the Lord's prayer anymore 'forgive sins.' They are a new brand of monks, trusting own righteousness." Such is the report of one of isters.

n there is an account of a man who had placed dren in an Anabaptist school in which there were ndred scholars, but his wife persuaded him to e children out of this school whereupon the com- disowned him.

ther entry is the case of a man who complained s wife had left him and joined the Anabaptists, poor man," said he, "have been left to shift for " (*Ich armer Mensch!*) He did not know what without his wife. The question was whether he be allowed a divorce and to marry someone else. mmittee decided to call in the wife and hear her

lip of Hesse sent out a questionnaire as to whether ldren of Anabaptists might forcibly be baptized. of the respondents said yes, some said no. "We baptize the children of the Turks and the Jews think it frightful if the Turks forcibly baptize our n. Therefore we should not baptize the children Anabaptists by force."

Some Testimonies

lip of Hesse makes his will and begs his sons not anybody to death for the faith. Then we have an t of some Anabaptist meetings and of the sermon is rather too lengthy to quote. Let us close with nabaptist letters. One of them is from a mother to n.

y dear son, I beg you to be mindful of the differ- etween us and the world. No one can hope for sal- except in the right and true congregation of Christ which truly is built by God through His word on the foundation laid by the apostles. I am convinced by God's grace in my heart. I am assured and certain that this is the true people of God and the way to eternal life. I beg you to think of your salvation. As I have written before I hope you will follow the example of the brothers that before my end I may rejoice in you. Have you not the heart and the courage? Your sisters have come in, and you alone walk in the unrighteous way of the world. This troubles me deeply. If you do not come soon, I think you will not find me alive."

The next is a letter from a son to his father. "I wish you God's grace in true mercy that in godly knowledge of your ungodly life, you may be moved with true repentance to turn to the Lord and be pleasing to Him that after these times you may be found with us in that world along with all the godly who have attained eternal joy and blessedness. This I wish in filial loyalty and love through Jesus Christ our Lord. Amen.

"I am now in Moravia at Austerlitz. Dear Father, I must tell you what I'm doing. I have found here a godly people. No one is allowed who is not godly, and I'm sure and know that this is the right and only way to blessedness and eternal life."

These are the documents: from the magistrates, from the landgrave, from the ministers, from the Anabaptists, some of them of the sober sort, some of the fanatical type. There are letters about families, about children, about martyrs, letters of mothers to sons and of sons to fathers. Amid eager and earnest questings for truth one encounters extravangances and vagaries. Yet pulsing through these varied documents haphazardly preserved one is impressed primarily by the sincerity of the quest and the utter devotion to the cause.

Books in Review

A NEW NOVEL

gh Bright Buggy Wheels, by Luella Creighton, New Dodd, Mead & Company, 1951, 342 pp. $3.00.

is is the story of Tillie Shantz's conflict with the nite church and culture. Tillie, seventeen years old, ghtly built, with an arresting beauty so unusual "hush would fall over the young men as she ," was the daughter of Levi Shantz, the elder of ennonite church near Kinsail.

e opening chapters of the book set the stage for conflict. She is converted at the last night of the camp meeting, but she goes straight from being ed among the Lord's annointed and, heedless of y of Simon Gurdie, a young Mennonite preacher e with her, leaps into the rig of George Bingham, nger, the new druggist in Kinsail, and goes hurt- own the road with him for a short, wild ride in ght.

m that point on Tillie is torn between her loyalty nnonite culture, as represented by Simon Gurdie, he way of the world, as represented by George am. She has opportunity to learn of the ways of rld and begins to realize the range of infinite lities beyond Mennonite borders, but after each attempt to break with Mennonite ways she returns again to the safety of the fold.

With monotonous regularity she is first on the side of the world and then returns repentently to the church. But each time, she goes a little farther away; and each time she comes back, she increasingly realizes how strange the once-accepted customs have become. Finally, in a dramatic church meeting in which she and Simon, whose proposal of marriage she had accepted, are to be dedicated to the African mission field, she renounces the church and accepts the world by marrying George Bingham.

When her first-born baby dies she decides that God has punished her and that she will go back to the Mennonites. But when she attends church, she discovers that she cannot go back. The realization that there can be no return for her and that there is no happiness for her outside of the church either, leaves her weak and disillusioned.

From an artistic and aesthetic point of view the book should have ended here. Perhaps even a realistic view would make this a better ending, for there is tragedy and disappointment for many who leave a narrow culture, be it Mennonite or any other, for a wider, freer one. But

the public must be satisfied, and the book must end happily. Just when George and his friends have despaired of Tillie ever gaining her vivaciousness again, Elder Shantz makes his appearance and tells Tillie that he forgives her and that God is not revengeful but loving, that He did not take her baby to punish her. All is well again, and they live happily ever after.

University of Kansas —Elmer F. Suderman

A NEW MENNONITE WRITER

Prost Mahlzeit! by Abraham Johann Friesen, Grünthal, Manitoba: The Author, 1949. 89 pp.

Gott grüsse dich! by Abraham Johann Friesen, Grünthal, Manitoba: The author, 1952. 67 pp.

The Russo-Canadian Mennonites have been more productive in the realm of Mennonite literture than any other Mennonite group during this century. Although some fear that the days of German reading and writing in Canada are numbered, new names have been added to the roster of writers. Abraham Johann Friesen is one of them. His first contribution appeared in *Prost Mahlzeit!* as a short story containing conversation at meal time about current Canadian Mennonite problems. The topics discussed are in the realm of Mennonite literature, reading habits, religious life, education and culture in general and definitely deal with the current Canadian scene. The style of the book is commendable but the solutions of some problems somewhat negative. However, the author says in a private letter "that somehow the total sum of all of his 'no's' will be an unmistakable 'yes.'"

Gott grüsse dich! is a two-act play taking place in the present in the home of Mrs. Reimer, in Manitoba. Her son, Heinrich, is very much in love with Agnes, a Ph.D., who does not respond. All nine characters of the play are distinctly and well portrayed. Heinrich is physically and mentally ill and dies in the final scene of a weakened heart in the presence of Agnes who is cold and unmoved. Although the actions present a balanced and moving whole and the characters are well portrayed, some critics have pointed out that the sphere in which they move, the concerns which they express, and the language which they use are not those of the average Mennonite home of Manitoba. Be this as it may, it is hoped that Friesen will find opportunity, leisure and determination to continue to write about his own people and thus to perpetuate a good tradition.

Bethel College —Cornelius Krahn

MENNONITES OF PENNSYLVANIA

Religious Education and Mennonite Piety Among the Mennonites of South-eastern Pennsylvania; 1870-1943 by Paul R. Shelly, Newton, Kansas: Mennonite Publication Office 1950 (1952). 193 pp. $3.50.

This is a clear-cut case study of the spiritual strengths and weaknesses of a cross-section of Mennonites in Pennsylvania. It is a good sampling of the "conservatives," the "moderates," and the "liberals" among the Mennonites. The "conservatives" are the Old Order Amish of Lancaster County; the "moderates" are the Franconia and Lancaster Mennonite conferences; and the "liberals," the Eastern District Conference of the General Conference Mennonite Church.

Several very fair estimates are made of the Eastern District and its serious efforts to maintain the Mennonite way of life. For instance: the Eastern District's cooperation with other like-minded groups in pioneering the General Conference movement in 1860; yet a nonconforming reluctance to work with other groups with which there are basic differences (pp. 70-72); the revival of interest in mutual aid and relief programs (p. 98). Constructive criticisms of the Eastern District are also well taken. That this conference has been "less concrete ... times of pressure" on nonconformity in dress and li... (p. 62) and on nonresistance (pp. 94, 115) is all too tru... The author has grown up and lived among the peopl... he sympathetically writes about. He is fully aware tha... simplicity in dress and conscientious objection to wa... by no means exhaust the Biblical teachings of noncon... formity and nonresistance. His only point is to candidly face the truth that we have been "*careful* in moments o... pressure *not to apply* (our) underlying principles *too spe... cifically*" (italics mine). A second criticism concerns th... readiness of the Eastern District to accept new Protestan... organizations and methods without effectively integrating them into its own way of life. The lack of continuity in our retreats, Sunday school and Christian Endeavor conventions, and other organizations from year to year, and even more, our failure to supply our own materials fo... these organizations has been an undermining weakne... (pp. 76-79). The author touches a third vital issue whe... mentioning the diverse educational backgrounds of our leaders. When candidates for the ministry seek the... training in many and varied schools, doctrinal differences and conflicting loyalties are bound to assert themselves (pp. 84, 85). This reviewer believes these issues of sim... plicity and nonresistance, organizational structure, and ministerial education are pertinent to our whole General Conference movement today.

The title of this study is somewhat academic. "Reli... gious education" is replaced in the study itself by tw... working terms "nonconformity" and "separation." Th... methods used by the groups to ensure nonconformity and separation are discipline and church government. "Men... nonite Piety" in the title becomes "Mennonite way o... life" denoting "the distinctive beliefs and practices whic... the Mennonites have attempted to maintain." (pp. 8, 9... To confine "religious education" to the methods of prac... ticing nonconformity and separation seems wanting t... this reviewer. Shelly has certainly given these method... their broadest sweep in meaning. Nevertheless, there seem... to be too much of a spirit of negative self-preservation... The terminology, at least, leaves the reader with the im... pression that the Mennonites are more interested in main... taining a heritage than making the gospel effective today... Missions, Christian nurture, and evangelism should have been included. The author does consider the use of or... ganizations and publications, but one would think th... methods of preaching and teaching should precede i... Scriptural importance the methods of discipline and church government. While the Eastern District has not emphasized discipline and church government as com... pared to the Old Order Amish and Old Mennonite groups a study of its preaching and teaching ministry would place it in better light on such issues as are discussed under the titles, "The Authority of the Bible," "Baptism on Confession of Faith," and "Living a Christian Life." One is surprised not to find any reference to the very extensive study of "The Development of the General Conference of the Mennonite Church of North America" by S. F. Pannabecker.

Paul Shelly has clarified some burning issues facing the entire General Conference. We dare not let them pass by unheeded. Every minister and leader should read this book and take it to heart. Its simple outline and lucid style make it easy to read.

Freeman, S. D. —J. Herbert Fret...

FOR THE CHILDREN

Bible Lessons for Kindergarten Children, Year I., by Eva and Ruth Carper, Scottdale: Herald Press, 195... 382pp. Price $2.50.

person using this material will find joy in teach-
-year-old children, for Eva and Ruth Carper
duced a course adequate for children and stimu-
r their teachers. "The five-fold aim of the les-
e preface states," is to help kindergarten children
(1) God, our heavenly Father; (2) Jesus, our
and friend; (3) the Bible, God's Book; (4) the
and (5) other people." In the section on Chris-
dance the authors show keen understanding of
r-olds and the ability to adapt materials and
to the maturity of these children. Suggestions
n for arranging classrooms, working with par-
ying with children, and telling stories.

fifty-two lessons are arranged in five units, so
grated that learning becomes a continuous pro-
ch class session is planned in detail and is rich in material. Various kinds of activities are introduced—stories, singing, finger plays, dramatization, expressional activities, picture study, worship—always in keeping with good educational procedure and the aims of the course. There is a nice attention to detail which will delight experienced teachers and will aid and encourage inexperienced ones. All necessary materials are provided in the teachers manual and the teaching pictures, the story leaflets, and the activity materials which accompany it.

Most important, the course is thoroughly sound in Christian teaching. Every concept presented is appropriate to the maturity of the children and is true to the fundamentals of the Christian faith. Sincere teachers will find their own faith deepened, enriched, and clarified as they use their course.

Topeka, Ind. Mrs. Orlin Frey

INDEX TO MENNONITE LIFE, 1953

VOLUME VIII

aum und Wirklichkeit" 17.
Air Play: Die Neue Heimat," Ar-
Regier, 118.
st Source Materials," Roland H.
inside back cover, July.
Carol R., "Uncle Davy," 32.

Roland H., "Anabaptist Source Ma-
inside back cover, July; "Church
Restoration, The," 136; "Great Com-
The," 183.
d, "A Spanish Publication," 94.
Mennonite Church," Levi C. Hartz-

: Edward J. Linscheid, 113; Alexan-
der, 147; Hans Harder, 78; Ludwig
159; Uncle Davy, 32; Samuel Fer-
Sprunger, 178; William G. Goeters,

ews, **Amish Life,** by John A. Hostet-
Anabaptist-View of the Church, by
n H. Littell, 48; **Clear Thinking**
Courtship, by John C. Wenger, 96;
memoration of Seventy-five Years
rica, Emmaus Mennonite Church, 95;
lf a Century, by Marie Waldner, 95;
uechlein des Dankfestes der Neuein-
erten Mennoniten in Ontario am 2-3
951, Isaak Loewen and J. A. Neu-
; **Geschiedenis der Doopsgezinden in**
nd, by N. van der Zijpp, 144; **In**
ne of Christ by John D. Unruh, 46;
m-Album der Konferenz der Men-
in Canada, 1902-1952, by J. G.
95; **Kanselboek ten dienste van de**
zinde Gemeenten in Nederland, 96;
ndis Family Book. Section I, by Ira
dis, 48; **Life with Life,** by Christ-
rol Kauffman, 47; **Living Happily**
, by John R. Mumaw, 96; **Loretta's**
ent, by J. A. Boese, 95; **The Mini-**
Manual, 96; **Orenburg am Ural,** by
. Dyck, 96; **Plow the Dew Under,**
n Clark Fernald, 144; **Plockhoy from**
e. A Study of a Dutch Reformer in
England and Colonial America by
and Marvin Harder, 47; **A Program**
for Missionary Societies. 1952-1953
a May Schrock, 47; **Serving Rural**
Rico by Justus G. Holsinger, 47;
(part I) and Geschichte der Evan-
n Mennonitengottesgemeinde in Si-
(part II), by J. J. Hildebrand, 96;
Together, 48; **So You're Going To**
ried, by H. Clair Amstutz, 96; **Such**
s of Thee, by Miriam Sieber Lind,
Way of Life, A Catechism Work-
Philip A. Wedel, 95; **Die Wieder-**
im Wipptal, by Franz Kolb, 48;

High Bright Buggy Wheels, by Luella Creighton, 189; **Prost Mahlzeit,** by Abraham J. Friesen, 190; **Gott gruesse dich,** by Abraham J. Friesen, 190; **Religious Education and Mennonite Piety Among the Mennonites of South-eastern Pennsylvania; 1870-1943,** by Paul R. Shelly, 190; **Bible Lessons for Kindergarten Children, Year I,** by Eva and Ruth Carper, 191; **Gebt der Wahrheit die Ehre,** by Karl Fast, Inside back cover, Oct. '53; **Gluechliche, sonnige Schulzeit,** by Helen Toews, Inside back cover, Oct. '53; **Heinrich Heese,** by David H. Epp, Inside back cover, Oct. '53; **Johann Philipp Wiebe,** by Nikolai Regehr, Inside back cover, Oct. '53.

"Brighton Mennonite Church," Richard Ratzlaff, 64.
"Buhler Mill and Elevator Company, The," Louis R. and Harold N. Regier, 82.

C

Chicago Churches, see April issue, pp. 52-68.
"Christian Students Face the Iron Curtain," Erna J. Fast, 111.
"Challenge of City Missions," John T. Neufeld, 57.
"Church of the Restoration, The," Roland H. Bainton, 136.
Claassen, Willard, "From Bedlam to Bethlehem," 3.
"Conscientious Objector in Recent Literature, The," Paul Goering and J. W. Fretz, 43.

D

"Day With the Hutterites, A," H. Goerz, 14.
"Disaster in Holland," Irvin B. Horst, 77.
"Dispersed Mennonite Youth," Wolfgang Fieguth, 74.

E

"Early Hebron Mennonite Church," C. C. Epp, 86.
Editorial, An, "From Plow to Brush—Alexander Harder," 147.
"Edward J. Linscheid—Artist-Farmer," Joan Guyer, 113.
Entz, J. E., "First Mennonite Church—Newton, (1878-1953)," 153.
Enz, Jacob J., "The Resurrection—Demonstration, not Speculation," 51.
Epp, C. C., "Early Hebron Mennonite Church," 86.
Erb, Allen H., "World Conference Impressions," 108.

F

Fast, Erna J., "Christian Students Face the Iron Curtain," 111.
Fieguth, Wolfgang, "Dispersed Mennonite Youth," 74.
"First Mennonite Church—Chicago," Leland Harder, 58.
"First Mennonite Church — Newton (1878-1953)," J. E. Entz, 153.
"First Mennonites in Chicago," J. Winfield Fretz, 56.
Fretz, J. W., First Mennonites in Chicago," 56; "Western Kansas Mennonite Settlement, A," 174.
Friesen, Jacob T., "A Rural Church—Beatrice, Nebraska," 80.
"From Bedlam to Bethlehem," Willard Claassen, 3.
"From Farmer to Office Craftsman," Harold Vogt, 36.
"From My European Album," S. F. Pannabecker, 120.
"From Plow to Brush—Alexander Harder," an Editorial, 147.

G

Geiser, Samuel, "World Conference Impressions," 107.
Gingerich, Melvin and Cornelius Krahn, "Mennonite Bibliography, 1952," 91, "Mennonite Research in Progress," 90.
"Glimpses of the Amish," 13.
Goering, Paul and J. W. Fretz, "The Conscientious Objector in Recent Literature," 43.
Goerz, H., "Day with Hutterites, A," 14.
"Great Commission, The," Roland H. Bainton, 183.
"Grace Mennonite Church, The," John T. Neufeld, 65.
Guyer, Joan, "Edward J. Linscheid—Artist-Farmer," 113.

H

"Hans Harder—A Mennonite Novelist," Cornelius Krahn, 78.
Harder, Leland, "First Mennonite Church," 58.
Harms, Orlando, "The Mennonites of Wichita Worship," 4.
Hartzler, Levi C., "Bethel Mennonite Church —Chicago," 60.
Hiebert, P. C., "World Conference Impressions," 105.
Horst, Irvin B., "Disaster in Holland," 77.

I

"Iglesia Evangelica Mennonita," John T. N. Litwiler, 63.
"Inman Bethel Mennonite Church," Peter T. Neufeld, 132.

K

"Katish Serves Blini," 31.
Kaufman, Gordon D., "None is Righteous," 150.

Keeney, William, "Woodlawn Mennonite Church," 66.
Keller, Amalie, "Ludwig Keller—Scholar With a Mission," 159.
Kliewer, Warren, "To a Small Girl," 81.
Krahn, Cornelius, "Hans Harder—a Mennonite Novelist," 78. "Wilhelm G. Goeters—Fifty Years of Research," 89, 90, 91.
Krehbiel, Olin A., "World Conference Impressions," 106.
Kreider, Rachel "One Hundred Years in Wadsworth," 161.
Kreider, Robert, "Vocations of Swiss and South German Anabaptists," 38.
Kuhn, Walter, "Swiss Galician Mennonites," 24.

L

Langenwalter, J. H., "From Whence Came the Mennonites of Wichita," 7.
"Lincoln Avenue Gospel Mission," J. S. Mendel, 64.
Littell, Franklin H., "New Approach to Anabaptist Research," 167.
Litwiler, John T. N., "Iglesia Evangelica Mennonita," 63.
"Ludwig Keller—Scholar With a Mission," Amalie Keller, 159.

M

Mendel, J. S., "Lincoln Avenue Gospel Mission," 64.
"Mennonite Bibliography, 1952," Melvin Gingerich and Cornelius Krahn, 91.
"Mennonite Home Mission," J. Otis Yoder, 61.
"Mennonite Research in Progress," Melvin Gingerich and Cornelius Krahn, 90.
"Mennonite Seminary in Chicago," S. F. Pannabecker, 68.
"Mennonite World Conference as Mirrored in the Press," Editorial, 99.
Mennonites of Wichita—"From Whence They Come," J. H. Langenwalter, 7. "How They Live and Work," G. S. Stoneback, 9, "How They Worship," Orlando Harms, 4.
"Mennonites Return to Zuerich," Paul Peachey, 102.
"Mennonites Settle in Lee County, Iowa," Vernon Neufeld, 170.
"Message of World Conference," 101.

N

Neufeld, Grace Miller, "The Young People's Union," 128.
Neufeld, John T., "Challenge of City Missions," 57, "The Grace Mennonite Church," 65.
Neufeld, Peter T., "Inman Bethel Mennonite Church," 132.
"New Aproach to Anabaptist Research," Franklin H. Littell, 167.
"None is Righteous," Gordon D. Kaufman, 150.

O

"One Hundred Years in Wadsworth," Rachel Kreider, 161.

P

Pannabecker, S. F., "From My European Album," 120.
"Mennonite Seminary in Chicago," 68.
Peachey, Paul, "Mennonites Return to Zuerich," 102.
"Pennsylvania Dutch Art," 168.
"Plates in Blue Delft," 126.

R

Ratzlaff, Richard, "Brighton Mennonite Church," 64.
Regier, Arnold J., "An Open Air Play: Die Neue Heimat," 118.
Regier, Louis R. and Harold M., "The Buhler Mill and Elevator Company," 82.
Rempel, J. G., "World Conference Impressions," 110.
"The Resurrection—Demonstration, not Speculation," Jacob J. Enz, 51.
"A Rural Church, Beatrice, Nebraska," Jacob T. Friesen, 80.

S

"Samuel Ferdinand Sprunger, Pastor-Conference Worker," Eva F. Sprunger, 178.
Shelly, Andrew R., "This is Chicago," 52.
"A Spanish Publication," Ford Berg, 54.
Sprunger, Eva F., "Samuel Ferdinand Sprunger, Pastor-Conference Worker," 178.
Stoneback, G. S., "The Mennonites of Wichita, Live and Work," 9.
"Swiss Galician Mennonites," Walter Kuhn, 24.

T

"This is Chicago," Andrew R. Shelly, 52.
"To a Small Girl," Warren Kliewer, 81.
"Traum und Wirklichkeit," A. S., 17.

U

"Uncle Davy," Carol R. Andreas, 32.

V

"Vocations of Swiss and South German Anabaptists," Robert Kreider, 38.
Vogt, Harold, "From Farmer to Office Craftsman," 36.

W

"Western Kansas Mennonite Settlement, The," J. W. Fretz, 174.
"Wiebe, Lumber Company, The J. G." Mrs. Oscar Wiebe, 127.
Wiebe, Mrs. Oscar, "The J. G. Wiebe Lumber Company," 127.
"William G. Goeters—Fifty Years of Research," Cornelius Krahn, 89.
"Woodlawn Mennonite Church," William Keeney, 66.
World Conference Impressions, "A European Reaction," Samuel Geiser, 107; "Learning From One Another," P. C. Hiebert, 108; "Most Outstanding . . .," J. G. Rempel, 110; "Other Foundation . . . . ," Olin A. Krehbiel, 106; "Strengthening the Strong Points," Allen H. Erb, 108.

Y

Yoder, J. Otis, "Mennonite Home Mission," 61.
"Young People's Union, The," Grace Miller Neufeld, 128.

LUDWIG KELLER—Continued from page 160

had promoted the brotherhood type of Christianity and understanding and peace among nations. To achieve this goal he wanted to train the younger generation in this spirit to influence society as a whole. The response to Keller's organization and to the ideals of Comenius' friends found a surprising echo in the whole world and likeminded people followed Keller's leadership, especially the *Monatshefte* of the *Comenius-Gesellschaft* edited by Keller until his death in 1915, enjoying an evergrowing circle of friends. Through their influence *Volkshochschulen*, public libraries and reading rooms, evening courses and neighborhood and settlement homes were organized in many cities of Germany and even in other countries. In addition to the many articles by Keller, numerous significant co-workers responded by presenting solutions to problems pertaining to the education of the masses. Keller was untiring in his efforts to revive the early Christian spirit and attitudes as they had found expression in the various reformatory movements, such as of the mystics of the Middle Ages, the Waldenses, and the Anabaptists. He recognized members of these movements who suffered under severe persecution as people to whom hatred was unknown because of different beliefs and who demonstrated the Gospel indeed, more than in doctrines and were tolerant and sympathetic toward those who held different beliefs.

In spite of much opposition and struggle Keller found great recognition and interest in Germany as well as abroad. Not only did historians recognize the significance of the forerunners of the Reformation but the government also encouraged schools, local organizations, and government offices to become members of the *Comenius-Gesellschaft* and to follow its principles in their education programs, and by so doing abandon rigid education methods of the past and promote the development of the child's personality in freedom and love. In accordance with Comenius' concepts the ultimate goal of education was a progression from citizenship within a country to world brotherhood. Many thoughts which now are daily expressed in lectures and papers were at that time uttered for the first time by Keller and his friends. They were born in study and observation of mankind and the lives of great men.

Later Keller found the ideals of tolerance and religious freedom, love for humanity, and international understanding best expressed in Free Masonry. Thus he devoted considerable time to the study of the background and the tradition of these organizations in order to help realize the ideals of humanity in his day. His thoughts along these lines were expressed in his book *Die geistigen Grundlagen des Freimaurertums.*

In the *Comenius-Gesellschaft* and in Free Masonry Keller found a circle of friends with whom he not only searched for the spirit of true love for mankind in the past but where he could also plant this spirit in the present and transform it into deeds.

MENNONITE LIFE

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RAISING THE IRON CURTAIN

bt der Wahrheit die Ehre" by Karl Fast, Vol. I, 06 pp., Vol. II, pp. 139, Vol. III, 1952, pp. North an, Manitoba: The Author.

l Fast was born in one of the Orenburg Mennonite s in Russia, brought up in a Mennonite family, d Soviet schools, became a teacher, was drafted e Red army, fought the invading German army, ken prisoner of war by the Germans, fought the my, and was taken prisoner of war by the Rus- All this is vividly described in the first volume of utobiography. The second and third volume deal is experiences as prisoner of war in Russia, which nce he was fortunate to survive, to be released come to Canada to establish a new home.

t is not merely writing down everyday experiences ary form. He has a keen sense of observation and e of such a long isolation from the western world e Communist influence to which he was exposed, sentation is based on sound Christian philosophy. perience with the author the hardships of the labor the Communist propaganda, the spiritual hunger, e hopelessness of the prisoners who die one after ner because of lack of food and care.

author is well gifted in both observation and on. Occasionally one has the feeling that the or- ion of the total material could have been improv- is not an historical account but more the fluent on of experiences and observations in retrospect. s thus far the only Mennonite to have recently rom Russia who has published a lengthy report experiences during the last decade in Russia.

College —Cornelius Krahn

BOOKS IN BRIEF

Glückliche, sonnige Schulzeit, by Helene Toews, Ed. Virgil, Ontario, 1952. 111 pp. (Illustrated), $2.00.

This well-illustrated book is a valuable monument to the cause of education among the Mennonites of Russia, dealing in particular with the Chortitza *Mädchenschule*. It is a collection of reminiscences by former pupils of the school now residing in Canada. Brief biographical sketches of teachers and some pupils of the school and reminiscences and experiences are related. A little attention to details would easily have eliminated a number of mistakes and misprints (a picture of P. P. Neufeld appears on *Bild XI* and also on *Bild X,* but the latter is falsely identified as "P. Penner").

—C. K.

Heinrich Heese, von David H. Epp, *Johann Philipp Wiebe* von Nikolai Regehr, Steinbach, Manitoba: Echo-Verlag, 1952. 50 pp. (Illustrated), $0.90.

The Echo-Verlag presents herewith its eighth publication, dealing in this instance with Heinrich Heese (1787-1868), the pioneer educator of the Mennonites of Russia and Johann Philipp Wiebe (1849-1918), a nephew of Johann Cornies and chairman of the Agricultural Association of the Molotschna Mennonites. Heese was born in Prussia, escaped military service by going to Russia where he served as secretary of the *Gebietsamt* of Chortitza, taught secondary schools in Ohrloff and Chortitza and other places. He was truly a pioneer of better and higher education among Mennonites. Wiebe's contributions in the realm of the economic development of the Mennonites of the Molotschna settlement were outstanding and this brief record presents a valuable glimpse into the achievements of the Mennonites in this field.

—C. K.

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You Can Do It Too!

Editors, *Mennonite Life:*

We as a Laymen's Group of the Mennonite Church at Munich, N. D. have decided to buy the *Mennonite Life* magazine from its beginning in 1946 . . . up till now plus a three-year subscription . . . We want these magazines for our Church Library . . . . I hope that through them our people, young and old, will value our heritage more . . . . It is my prayer that a better understanding of our Mennonite heritage will result . . . . We would like the volumes of magazines in binding. I think they were quoted as $12.00 from 1946 through 1952 . . . . We have made this as part of a project.

Yours,

Chas. D. Unruh

Starkweather, N. D.

Editors, *Mennonite Life:*

The Young People's Union of Johannestal church have chosen *Mennonite Life* as one of the publications for a subscription drive to raise money for the organization. Could you send us information on the commission offered? . . . . Will be looking for your reply soon since we are planning our drive for October.

Yours sincerely,

R. J. Bartel

Hillsboro, Kansas